

INSTRUCTIONS OF SHARI'AH FOR WOMEN

Compiled by
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Approved by
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INTRODUCTION

by:

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Praise belongs to Allah peace be on his chosen worshippers.

The essential character that women play in the building of a society and nations is not unknown to everybody. When women follow the correct path the entire nation will toe them and be on the right path. Islam, therefore, emphasises on the reformation and character building of women and many of its injunction pertain to them.

The scholars of Islam have always paid attention to conveying these injunctions to women and to their training and teaching on the basis of these injunctions. They have written various books with this end in view. The *Bahishti Zaywar* (Heavenly Ornaments) of Maulana Ashraf Ali Thanvi is an invaluable book of this age on this subject.

One of the books on this subject and a very valuable one- is *Tohfah Khawateen* by Maulana Muhammed Aashiq Ilahi Buland Shahri, It is published by Maktaba Darul Uloom, Karachi and has gained wide circulation.

This book is actually a compilation of articles contributed to *al Batagh* the monthly journal of Dar ul Uloom. The honourable Maulana had contributed these articles on my request. My mentor Maulana Doctor Abdul Hayee expressed much approval of this book. However, he felt it necessary that the book be arranged on the pattern of different sections of the subject Faith-belief, worship, dealings, social living and manners. He also felt that this book be abridged so that it would not require much time to peruse it.

He thus chose the subjects of *Tohfah Khawateen* and *Islah Inqilab Ummah* by Maulana Ashraf Ali Thanvi for the compilation of this book. It was on under his

guidance that Begum Zarif Ahmad Thanavi arranged the subjects meticulously and the result was a very comprehensive and useful book for the Muslim woman.

It is very sad that when this book was at the printer's table. Dr. Abdul Hayye died, but his inspiration had already led Begum Zarif Ahmed to see the book through the Publishers *Insha Allah*, this book will serve to teach Muslim women their duties just as Maulana Dr. Abdul Hayye had hoped. May Allah reward him heavily as also the compiler and the publishers of this book and may this book gain His approval and the acclaim of the readers at large. *Aameen*

Muhammad Taqi Usmani
6-8-1408, Darul Ulum Karachi.

CONTENTS

| | |
|---|----|
| FAITH | 31 |
| 1. Let Shari'ah be a part of life | 33 |
| 2. 1. Three ways of the Prophet. His way of living habits and conduct. | 34 |
| WORSHIP AND DEVOTION | 37 |
| 1. Purification | 39 |
| 2. When is bath obligatory | 39 |
| 3. Bath becomes obligatory for a woman for four reasons | 40 |
| 4. When bath is obligatory, the person's defilement is hukmiyah (legal) | 40 |
| 5. The angels keep away from a seminally defiled person | 41 |
| 6. Treatment of a woman's hair when bathing | 42 |
| 7. Question on menstruation and bleeding between menses | 43 |
| 8. It is wrong to be ashamed to ask questions about shari'ah ruling | 44 |
| 9. The period-minimum and maximum-of menstruation | 44 |
| 10. The ruling regarding bleeding beyond the maximum limit | 44 |
| 11. The ruling on prolonged bleeding | 45 |
| 12. Rulings about menstruating women | 46 |
| 13. The body and saliva of the menstruating woman is pure | 47 |
| 14. To recite the qur'an while reclining in the lap of a menstruating woman | 48 |
| 15. The limits to which husband and wife may go during her menstruation | 49 |
| 16. The clothing may be purified and used for praying | 51 |
| 17. Rulings on childbirth | 52 |
| 18. The duration of impurity | 52 |
| 19. Ruling on the urine of male | |

| | |
|--|----|
| child and female child | 54 |
| 20. Washing traces of semen from the garment | 57 |
| 21. Involuntary seminal discharge and semen are both impure. | 57 |
| 22. Ritual salah is not approved without purity | 58 |
| 23. Ablution | 59 |
| 24. The sunnah in the ablution. | 60 |
| 25. The mustahab in ablution. | 60 |
| 26. The makruhat in ablution. | 61 |
| 27. Invalidity of the ablution | 61 |
| 28. The method of ablution. | 61 |
| 29. The masnoon method of bath (masnoon is the way of the prophet ﷺ) | 62 |
| 30. The fard in bath. | 63 |
| 31. The sunnah in bath. | 63 |
| 32. The makruhat of bath. | 63 |
| 33. Important questions on ablution | 63 |
| 34. Important rulings on bath | 65 |
| 35. Masah over socks | 66 |
| 36. Tayammum in place of ablution of bath | 68 |
| 37. The method of tayammum | 69 |
| 38. The nawaqid of tayammum (that render s it invalid). | 70 |
| 39. The virtues of tahiyat ul wudu | 70 |
| 40. The obligation and importance of salah | 73 |
| 41. The obligation and importance of salah | 75 |
| 42. The position of as-salah (ritual prayer) in the obligatory duties of islam. | 76 |
| 43. Success in the hereafter is real success | 77 |
| 44. The value of each salah | 78 |
| 45. The entire body is engaged in worship | 78 |
| 46. Carelessness in observing time of salah is a hypocrites deed. | 79 |
| 47. Women are reminded of salah particularly | 79 |
| 48. The fate of the derelict worshipper | 80 |
| 49. As-salah is fard in happiness or sorrow, travel or sojourn, obstacles and illness. | 81 |
| 50. Women neglect salah during wedding. | 81 |

| | |
|--|-----|
| 51. The importance of humility in salah | 84 |
| 52. Everything that interrupts concentration from as-salah is makruh (disliked). | 85 |
| 53. The highest stage of humility. | 85 |
| 54. We are not allowed to touch pebbles while praying. | 85 |
| 55. The hypocrite's salah | 86 |
| 56. Different values of reward against salah. | 86 |
| 57. Hazrat abu bakr siddiq رضى الله عنه reproaches on swinging in salah. | 86 |
| 58. Inadequacy of the bow and prostration is like stealing from salah | 87 |
| 59. The salah curses some of the worship. | 88 |
| 60. The method of offering ritual salah | 89 |
| 61. The method of offering ritual salah for women | 91 |
| 62. Important rulings | 94 |
| 63. An important advice to women | 94 |
| 64. A discussion on sajdah sahwa (remedial prostration) | 97 |
| 65. A discussion on sajdah sahwa | 99 |
| 66. The method of performing sajdah sahwa | 107 |
| 67. Prostration on reciting certain verses of the qur'an | 107 |
| 68. Women should offer ritual salah at home | 111 |
| 69. Women should offer ritual salah at home | 113 |
| 70. The instructions of the prophet ﷺ to umm humaid رضى الله عنه | 114 |
| 71. Women forbidden to go to mosques | 115 |
| 72. The saying of hazrat Aishah رضى الله عنها speaking about the women of her time | 116 |
| 73. Rules for ritual salah in journey | 117 |
| 74. Rules for ritual salah in journey | 119 |
| 75. The salah of a sick person | 124 |
| 76. The raka'at and intention of five times salah | 129 |
| 77. The raka'at and intention of five times salah | 131 |
| 78. The intention is formed in these words, | 131 |
| 79. Then, for the fard the proposal will be | 131 |

| | |
|--|-----|
| 80. For the next sunnah, the proposal is in these words | 131 |
| 81. Then, the optional salah will be offered, the intention being formed thus | 131 |
| 82. Asr | 131 |
| 83. The proposal for the fard is thus | 132 |
| 84. Maghrib | 132 |
| 85. The proposal is in these words | 132 |
| 86. The proposal for sunnah | 132 |
| 87. Isha. | 132 |
| 88. The intention for the sunnah is formed in these words | 132 |
| 89. The intention for the four fard is thus | 132 |
| 90. This will be followed by the two sunnah muwakkadah. The proposal will be | 132 |
| 91. The proposal for witr is thus | 133 |
| 92. Fajr | 133 |
| 93. The intention for the sunnah is made in these words | 133 |
| 94. The proposal for the fard is | 133 |
| 95. Zikr and supplication after fard salah | 135 |
| 96. Zikr and supplication after fard salah (zikr is remembrance of Allah in different ways.) | 137 |
| 97. The recital after Fajr and Maghrib | 141 |
| 98. The salah of witr | 142 |
| 99. Supplications on different occasions | 145 |
| 100. Supplications on different occasions | 147 |
| 101. Every sort of illness | 147 |
| 102. To protect a child from illness or harm | 148 |
| 103. Supplication a patient may make | 148 |
| 104. When one is tired of life | 148 |
| 105. When death is approaching, one may say | 148 |
| 106. It is also necessary to observe the sunnah muwakkadah | 151 |
| 107. It is also necessary to observe the sunnah muwakkadah | 153 |
| 108. Ghair muwakkadah sunnah and other optional salah | 155 |

| | |
|--|-----|
| 109. The reward of two raka'at after the fard salah | 156 |
| 110. The virtue of four raka'at before the fard of 'asr | 156 |
| 111. Chasht, ishraq and other optional salah | 157 |
| 112. Ishraq | 159 |
| 113. Awwabeen | 159 |
| 114. The significance and excellence of tahajjud | 160 |
| 115. Salah ut-tasbih | 163 |
| 116. Salah ut-tasbih | 165 |
| 117. The intention is formed in these words | 166 |
| 118. Rulings regarding this salah | 166 |
| 119. Benefits | 166 |
| 120. Salah may be offered for every hardship | 167 |
| 121. Salah ul-hajat (prayer of need) | 168 |
| 122. Observe moderation in nafl salah | 169 |
| 123. An event of itikaf and admonition on sincerity | 174 |
| 124. Mercy and forgiveness on the 15th of sha'ban but some sins go unforgiving | 176 |
| 125. Happenings over the next year | 177 |
| 126. Worship and supplication at night and fasting during the day | 178 |
| 127. This is what we learn from the foregoing narration's | 178 |
| 128. The innovative practices that have cropped up on this occasion | 179 |
| 129. Fire works. | 179 |
| 130. Gathering together in mosques | 180 |
| 131. The custom of halwah (sweet meat) | 181 |
| 132. Changing utensils and plastering the house. | 182 |
| 133. Fasting and salah in ramadan | 185 |
| 134. Fasting and salah in ramadan | 187 |
| 135. Taraweeh | 187 |
| 136. Tahajjud during ramadan | 188 |
| 137. To be sexually impure is | |

| | |
|---|-----|
| not contrary to fasting | 188 |
| 138. Who is permitted to postpone fasting to after ramadan | 188 |
| 139. Traveller | 189 |
| 140. Mother who suckles her infant | 191 |
| 141. A pregnant woman | 191 |
| 142. Fidyah (redemption) | 191 |
| 143. A menstruating woman will neither fasts nor offers ritual salah but will redeem the fasts later on | 192 |
| 144. The reward for voluntary fasting. A woman may not observe it without her husbands permission | 193 |
| 145. Husbands permission to keep the obligatory fasts or to redeem them | 193 |
| 146. The voluntary fasts on monday, thursday and the 13th, 14th and 15th of a lunar month | 194 |
| 147. Fasting on the ninth of zil hajj | 194 |
| 148. The fast of ashura | 194 |
| 149. Fasting on six days of shawwal | 195 |
| 150. The rules of sadqah-tul-fitr | 195 |
| 151. On whom is sadaqah fitr wajib (obligatory) | 196 |
| 152. The advantages of sadqah fitr | 196 |
| 153. For whom must one pay the sadqah fitr | 197 |
| 154. What must be given in sadqah fitr | 197 |
| 155. The time when the payment should be made | 198 |
| 156. Sadqah fitr on the wealth of an infant | 198 |
| 157. Sadqah fitr is wajib on him who had not observed fasting | 198 |
| 158. Cash or kind in sadqah fitr | 198 |
| 159. Something more about the payment of sadqah fitr | 199 |
| 160. It is wrong to pay sadqah fitr to sahib-e-nisab | 199 |
| 161. Sadqah fitr to relatives | 199 |
| 162. Double reward when paid to relatives | 199 |
| 163. Payment of sadqah fitr to servants | 199 |

| | |
|--|-----|
| 164. Payment to an adult woman | 200 |
| 165. The excellence and rules of zakah and sadaqa the virtue of spending on relatives and neighbours | 201 |
| 166. The excellence and rules of zakah and sadaqa the virtue of spending on relatives and neighbours | 203 |
| 167. Woman urged to pay zakah and sadaqah. | 203 |
| 168. On whom is zakah compulsory | 203 |
| 169. To pay zakah to sahib-e-nisab | 205 |
| 170. The lunar year may be followed | 205 |
| 171. How much zakah must one pay | 205 |
| 172. A warning on not paying zakah on jewellery. | 206 |
| 173. The excellence of voluntary sadaqah | 207 |
| 174. Advice of the prophet ﷺ on wealth | 208 |
| 175. The case of women giving sadaqah on eid from their jewellery | 210 |
| 176. Eid-ul-adha and sacrifice | 213 |
| 177. Eid-ul-adha and sacrifice | 215 |
| 178. This significance of the sacrifice | 215 |
| 179. On whom is sacrifice obligatory | 215 |
| 180. The excellence of righteous deeds in the first ten days of zil-hajj | 216 |
| 181. The fasting on the ninth zil hajj | 217 |
| 182. Rulings on different questions | 217 |
| 183. Takbeer tashrreeque | 219 |
| 184. The worship on the night of 'eid | 219 |
| 185. The question of nails and hair | 219 |
| 186. A discourse on hajj | 221 |
| 187. A discourse on hajj | 223 |
| 188. The jihad of women is hajj | 223 |
| 189. The gaze must be lowered during hajj and women must observe the veil | 224 |
| 190. It is sinful for a woman to perform hajj without a mahram | 225 |
| 191. Who is a mahram | 226 |
| 192. Some information about women's journey for the pilgrimage | 226 |

| | |
|---|-----|
| 193. The reward on getting a child to perform hajj | 227 |
| 194. Performing hajj for someone else | 228 |
| 195. Some questions relating to hajj badal (hajj badal is hajj that is performed on behalf of someone else) | 229 |
| 196. Umrah during ramdan is equal to hajj | 229 |
| 197. The ihram of a woman who menstruates or bleeds | 231 |
| 198. To forgo tawaf ul wada due to menstruation | 234 |
| 199. The virtues of qur'an to be occupied in the recital and teaching qur'an | 237 |
| 200. The virtues of qur'an to be occupied in the recital and teaching qur'an | 239 |
| 201. A desolate house | 241 |
| 202. Benefit | 241 |
| 203. Worth envying | 241 |
| 204. The excellencies of the ayat-ul-kursi | 241 |
| 205. This verse after the fard prayer | 242 |
| 206. The last two verses of al-baqarah | 242 |
| 207. Recite the last two verses of al-baqarah at night | 242 |
| 208. Recital of al-imran on friday | 243 |
| 209. He who recites surah al-waqiah every night will never see poverty | 243 |
| 210. Surah al-fatihah | 245 |
| 211. The excellence of surah yasin | 245 |
| 212. The excellence of surah al-kahf | 245 |
| 213. The virtues of surah al-mulk and alif lam meem sajdah | 246 |
| 214. Two chapters that save from the punishment of the grave | 246 |
| 215. The last three verses of surah al-hashr | 247 |
| 216. Surahs, az-zilzal, al-kafirun, al-ikhlas | 247 |
| 217. Excellence of surah ikhlas | 247 |
| 218. Surah at takathur | 248 |
| 219. Surah al-falaq and an -nas | 248 |
| 220. An action before retiring at night | 249 |
| 221. An action during illness | 250 |

| | |
|---|-----|
| 222. The importance and need to memorise the qur'an | 250 |
| 223. Some rules regarding recital of qur'an and zikr | 253 |
| 224. Some rules regarding recital of qur'an and zikr | 255 |
| 225. Women asked to memorise the last two verses of surah al-baqarah | 258 |
| 226. The virtues of surah al-baqarah and al-imran | 259 |
| 227. The merits of zikr (remembrance of Allah) | 261 |
| 228. The merits of zikr (remembrance of Allah) | 263 |
| 229. The company of Allah | 263 |
| 230. Purity of heart | 263 |
| 231. Seeing paradise while in this world | 263 |
| 232. Remembering the slave by Allah | 264 |
| 233. Substitution for thaajjud | 264 |
| 234. Better than who spends | 264 |
| 235. Getting elevated ranks while lying on bed | 265 |
| 236. Tidings of pardon | 265 |
| 237. Pulpits of pearl | 265 |
| 238. Superior to jihad | 266 |
| 239. Words at the time of dying | 267 |
| 240. The gardens of paradise | 267 |
| 241. Prideful reference before the angels | 267 |
| 242. Rescue from punishment | 267 |
| 243. In the shade of the throne | 268 |
| 244. The living and the dead | 268 |
| 245. The prophet's choice | 268 |
| 246. Changing sides in sleep | 268 |
| 247. Failure of the devil | 269 |
| 248. Reward on zikr after 'asr and fajr salah | 269 |
| 249. Free of hypocrisy | 270 |
| 250. The excellence of chanting the tasbih, tahmid, tahlil and takbir | 270 |
| 251. Admittance to paradise | 272 |
| 252. To the throne | 273 |

| | |
|---|-----|
| 253. To be received by Allah | 273 |
| 254. More excellent than the world and what is in it | 273 |
| 255. One thousand pious deeds every day | 273 |
| 256. Advice to hazrat musa عليه الصلوة والسلام | 274 |
| 257. The message of hazrat ibrahim عليه الصلوة والسلام | 274 |
| 258. A hundred times | 274 |
| 259. Like falling leaves | 275 |
| 260. The excellent zikr | 275 |
| 261. Keys of paradise | 275 |
| 262. Ninety nine registers | 275 |
| 263. Thankful for 360 joints | 276 |
| 264. Shield yourself | 276 |
| 265. Equal to the mountain uhud | 276 |
| 266. Choice of four words | 277 |
| 267. Etiquette's of supplication | 279 |
| 268. Etiquette's of supplication | 281 |
| 269. Those whose supplication are not answered when one's food and clothing are acquired unlawfully | 284 |
| 270. It is necessary to keep away from unlawful things | 285 |
| 271. Unlawful food is something that takes one to hell | 285 |
| 272. Sadaqah given from unlawful earning will be void | 286 |
| 273. Special guidance to women | 286 |
| 274. Supplications go unanswered when one ceases to command the approval and forbid the disapproved | 287 |
| 275. The responsibility of Muslims | 287 |
| 276. Characteristics of believers | 288 |
| 277. Invitation to think | 288 |
| 278. The command to uproot a settlement | 289 |
| 279. Make supplication from the core of the heart | 289 |
| 280. The supplication of the disinterested shows lack of manners | 290 |
| 281. Particular times when supplications are answered the supplication late in the | |

| | |
|---|-----|
| night and after the fard salah | 290 |
| 282. A moment in the night when supplication is answered | 291 |
| 283. There is a moment on friday when a supplication is answered | 293 |
| DEALINGS | 295 |
| 1. The command to be kind to one's parents | 297 |
| 2. The reward on spending on one's children | 298 |
| 3. The sadaqah of a date by Hazrat Aishah رضى الله عنها | 300 |
| 4. Rights of neighbours and dealing with them well | 301 |
| 5. Rights of a wife and rules of maintenance allowance | 303 |
| 6. Maintenance of a wife is her husband's duty | 303 |
| 7. A husband is also liable to pay maintenance | 303 |
| 8. If a husband is very young even then he is liable to provide for her | 304 |
| 9. When a woman goes to her parent's house without her husband's permission he is not liable to provide for her | 304 |
| 10. A husband with means must pay for a servant too | 304 |
| 11. A poor husband is not required to employ a servant | 304 |
| 12. It is wrong to ask for separation because a husband is poor | 305 |
| 13. The modernists must look at the real point of compassion | 305 |
| 14. Coffee, hooqqah, season fruit are not among a husband's responsibilities | 305 |
| 15. Women drive men to seek bribe | 306 |
| 16. Women can inspire men to be devotional | 306 |
| 17. It is not wajib for husband to provide further garments as long as she has the | |

| | |
|--|-----|
| wedding dresses he presented her | 306 |
| 18. A wife will be questioned on the day of resurrection if she dissipates her husband's wealth | 307 |
| 19. It is not necessary for a husband to get his wife a new dress on eid or anyone's marriage | 307 |
| 20. She may not give in charity without her husband's permission | 307 |
| 21. An advice to men | 307 |
| 22. A husband is not liable to pay his wife's sadaqah, fitr, zakah or for the sacrificial animal | 308 |
| 23. Their wealth is not jointly owned | 308 |
| 24. How is permission known | 308 |
| 25. It is wajib (obligatory) for a husband to provide his wife with a separate house or room | 309 |
| 26. It is better to keep one's wife away from the relatives | 309 |
| 27. The wife is not liable to serve her mother-in-law | 309 |
| 28. Marriage and related matters | 311 |
| 29. Marriage and related matters | 313 |
| 30. Give a good name | 313 |
| 31. Guide children to a religious life | 315 |
| 32. Causes of delay in marriage | 315 |
| 33. The excuse that a proper proposal is not received is wrong | 316 |
| 34. Three traits that a son-in-law may have | 317 |
| 35. Three answers to those who claim that they do not receive a worthy proposal | 317 |
| 36. Marry girls who are religious do not go by wealth, beauty and worldly positions | 318 |
| 37. A pious woman is the best in the world | 318 |
| 38. Eyeing the wealth of the finance | 320 |
| 39. It is advisable to seek relationship with those who enjoy equal status | 321 |
| 40. It is not wrong if a wife supports her | |

| | |
|---|-----|
| husband of her own accord | 321 |
| 41. A woman cannot serve her husband without a desire to serve | 322 |
| 42. Western education grows disapproved characteristics in women | 322 |
| 43. Instead of serving him such a woman gets him to serve her | 322 |
| 44. A woman without modesty is not a lady | 322 |
| 45. It is necessary to seek woman who is educated in religion | 323 |
| 46. Religious education is the basis of all civilised society | 323 |
| 47. Modern civilisation is a torment | 323 |
| 48. Women must be educated at house | 323 |
| 49. It is better that a woman be uneducated than be educated on western lines | 324 |
| 50. Advertisement for marriages | 324 |
| 51. It is blameworthy for an adult, some woman to contract marriage on her own | 324 |
| 52. The marriage contracted on the suggestions of elders is auspicious | 325 |
| 53. Marriage is to promote love and closeness between the two | 325 |
| 54. Religion influences love and affection | 326 |
| 55. If religious minuends is coupled with wealth and beauty, it is very commendable | 326 |
| 56. Before solemnising the marriage investigate the son-in-laws' being a Muslim | 327 |
| 57. After taqwa, best thing for a man is a pious wife | 327 |
| 58. The qualities of a pious wife | 328 |
| 59. A question and its answer | 329 |
| 60. No undertaking for shameless | 329 |
| 61. One of the qualities of a wife is to help her husband in matters of faith | 329 |
| 62. Two peculiarities adorn the best women | 331 |
| 63. Children of brothers-in-law | |

| | |
|---|-----|
| and sisters-in-law | 332 |
| 64. A husband is rewarded for earning and his wife for spending | 332 |
| 65. Curse of the angels when the husband is disobeyed | 334 |
| 66. The hours curse a woman who displeases her husband | 335 |
| 67. That woman will enter paradise whose husband is happy with her | 336 |
| 68. The right of a husband | 336 |
| 69. That marriage is most blessed when expenses are lowest on it | 337 |
| 70. The dower of prophets wives and daughters | 338 |
| 71. Customs in marriages | 339 |
| 72. Permission of an adult girl is necessary | 340 |
| 73. Verbal consent is necessary | 342 |
| 74. Moderation in shari'ah | 342 |
| 75. Marriage of minor girl | 343 |
| 76. Those with whom one cannot marry | 343 |
| 77. (i)Genealogical relationship | 345 |
| 78. (ii)Foster relationship | 345 |
| 79. It is sinful to travel with one who is not a mahram and to be alone with him | 346 |
| 80. (iii)Relationship through in-laws | 347 |
| 81. Some lapses in the relationship with son-in-law | 347 |
| 82. The placing of hand on the wife's mother or daughter in sensual manner makes the wife unlawful | 348 |
| 83. This prohibition is not a punishment but the peculiarity of this act | 349 |
| 84. Placing a hand on one's daughter-in-law in mischief renders her unlawful for her husband | 349 |
| 85. It is to play a joke with religion to change over allegiance to another imam to satisfy personal feelings | 349 |
| 86. Precautions before intercourse with the wife | 349 |

| | |
|---|-----|
| 87. (iv)A woman who is in iddah or the waiting period | 349 |
| 88. (v)A man is married to a woman | 350 |
| 89. (vi)A man cannot marry more than the fixed no. Allowed to him | 350 |
| 90. Fosterage relationship is established only when a child has suckled within two years of its age | 351 |
| 91. Do not ask a man to divorce his first wife as a condition for marrying him | 352 |
| 92. It is a sin to incite a woman against her husband | 353 |
| 93. Discourse of divorce | 355 |
| 94. A woman who asks for divorce unreasonably will not be admitted to paradise | 357 |
| 95. A woman who asks for khul'a is a hypocrite | 357 |
| 96. Khula | 357 |
| 97. Marriage is to live together for ever | 358 |
| 98. Divorce is hateful | 358 |
| 99. Some women get divorce through force | 359 |
| 100. Divorce becomes effective as soon as it is pronounced | 359 |
| 101. Divorce also takes place while pronounced as a joke | 360 |
| 102. Raj 3/4i divorce (revocable divorce) | 360 |
| 103. After iddah the revocable divorce becomes irrevocable | 360 |
| 104. Shari'ah leniency | 361 |
| 105. Pronouncing divorce three times at one go | 361 |
| 106. The opinion of the four imams on the four pronouncements of divorce | 362 |
| 107. The two cannot remarry after three pronouncements unless the woman goes through halalah | 362 |
| 108. The method of obtaining khula and its conditions | 364 |
| 109. Divorce against wealth | 367 |

110. The decisions of the present day rulers on khula and annulment of marriage is not in lines with shari'ah 369
111. The iddah after divorce and after death of husband 369
112. It is wajib to mourn during the waiting period 373
113. The period of waiting in the days of ignorance 375
114. It is a sign of ignorance to object to a widow remarrying 376
115. It is a serious and accountable mistake to look down upon a woman marrying again 377
116. How is it to mourn the death of anyone apart from one's husband 377
117. Islam does not recognise mourning by men at any time 380

SOCIAL LIFE 383

1. Commands and rules of hijab (veil, covering) 385
2. Woman is to be kept indoors 385
3. Dangers of co-education 386
4. Islam calls for chastity. 386
5. Progress that is praiseworthy 386
6. The command to lower one's gaze 387
7. Commentary of *الا ماظهر منها* 388
8. Women must stay at home 389
9. Prohibition to move about in the manner of the former paganism 390
10. Every woman is required to observe the veil in the light of surah al-ahzab 391
11. A misunderstanding clarified 392
12. Observance of the veil in the times of the prophet 394
13. Wedding and its feast during journey 395
14. The veil must be observed during difficulty too 396
15. The veil must be observed

- during treatment 397
16. To uncover the star for treatment 397
17. Carelessness during childbirth 398
18. Veil must be observed with male members of the in-laws 399
19. The command to veil before the blind 400
20. Looking at someone with bad intention invites curse 401
21. To remain at a place where one is easily seen by the other sex is blameworthy 402
22. It is disallowed to stay alone with ghair-mahram or to spend a night together 402
23. The veil between men and between women 404
24. Modesty and faith are inter-linked 405
25. Injunctions for bathing in baths and ponds 407
26. Shari'ah has given a rule that will safeguard a woman in travel 409
27. Women should not walk in the middle of the road 411
28. It is forbidden to describe another woman before the husband 412
29. It is disallowed to shake hands with ghair- mahram 412
30. Manners for women and girls 415
31. Miscellaneous etiquette's 416
32. The dress of the women 417
33. The defect in the dress used today 419
34. Women who attract men 420
35. Dressed but naked 420
36. The evil of fashion 421
37. The woman who applies fragrance and goes by men is immodest 421
38. How to speak to strangers 422
39. Perfumes used by male and female should have contrast 423
40. Women will be worried on the day of

- resurrection because of gold and silk 424
41. Before and after the preparation of dresses and jewels 425
42. The command on the use of jewellery made of gold or silver 426
43. Tinkling jewellery should not be worn 429
44. Singing is devilish 430
45. Qawwali with music 430
46. Beating the drum in muhurrum 431
47. Curse descends on men and women who adopt one another's ways 432
48. The ignorant mentors 432
49. The true mentors 432
50. Taking tuition's unveiled 433
51. Adding false hair and having oneself tattooed 435
52. A woman must not shave her head 437
53. The holy prophet ﷺ did not like hanging cloth or carpet on the walls for adornment 438
54. A little possession is enough to spend the life 442

MANNERS 447

1. It is disallowed to feel happy when a Muslim is in difficulty 449
2. A comprehensive Hadith on good conduct 449
3. This is a comprehensive and useful Hadith 450
4. The status of those who are good to their parents 451
5. In dealing with parents well, more attention will be paid to the mother 452
6. To be disobedient to parents is sinful and invites misfortune in this life 453
7. The reward on removing an obstacle from the thoroughfare 454
8. The reward on keeping a secret 456
9. Reward from Allah for

- adopting mildness 457
10. One must shun anger 458
11. Cure of anger 459
12. Reward for restraining anger 460
13. What is arrogance? And what is the punishment for it? 460
14. Adopt humbleness and shun boasting 462
15. To feel proud because of noble birth is wrong 463
16. It is disallowed to ridicule anyone and to break a promise 463
17. The significance of repentance 465
18. The significance of repentance 467
19. The method of repentance 473
20. Istighfar 475
21. The merits of invoking blessings and peace on the holy prophet ﷺ. 476
22. The virtues of repentance 477
23. The shapes of Istighfar 485
24. The virtues of being patient when faced with hardships and calamities and the reward on enduring illness 489
25. The virtues of being patient when faced with hardships and calamities and the reward on enduring illness 491
26. Details of the sins committed by the tongue and its safety 497
27. Details of the sins committed by the tongue and its safety 499
28. Vexation of falsifying and the hatred of the angels in this regard 502
29. It is forbidden to lie to children 503
30. It is forbidden to lie to anger a fellow wife 504
31. The punishment for tale-bearing 506
32. The slanderer will not go to paradise 507
33. The discussion in an assembly is a trust 507
34. What is backbiting? The harm and loss caused by it 508

| | |
|--|-----|
| 35. What is backbiting | 509 |
| 36. It is more severe than adultery | 509 |
| 37. To backbite is like eating the flesh of the dead | 509 |
| 38. Backbiting takes different forms and it is forbidden to listen to it | 511 |
| 39. A person must ask for forgiveness when he has backbited | 512 |
| 40. If someone backbites another, that person must be defended or the listener must depart | 512 |
| 41. The reward on defending the victim of backbiting | 513 |
| 42. Scratching faces and breasts with nails of copper | 513 |
| 43. Punishment on slandering someone | 514 |
| 44. The command to praise men | 515 |
| 45. Praise of an infidel or a sinner | 516 |
| 46. False oath and false testimony | 517 |
| 47. It is disallowed to compose poetry | 518 |
| 48. It is not allowed to curse anyone | 520 |
| 49. Mimicking someone | 524 |
| 50. something must be given to the needy | 525 |
| 51. Sadaqah wards off any difficulty that would have stricken the giver | 526 |
| 52. The virtues of exchanging gifts with neighbours | 526 |
| 53. Do not look down upon any gift | 528 |
| 54. Which of the neighbours may be preferred when presenting a gift? | 529 |
| 55. The affairs of the hereafter | 531 |
| 56. It is a reality that there will be punishment or comfort in the grave | 533 |
| 57. Women are not allowed to put lights and prostrate on graves | 539 |
| 58. Reward on patiently enduring death of children --- and the recompense in the hereafter | 541 |
| 59. The aborted child will argue on behalf of his parents | 543 |

| | |
|--|-----|
| 60. To be patient does not mean that the parents are not sad and may not weep on their child's death | 545 |
| 61. One is questioned on what is in one's power | 546 |
| 62. The ignorant are impatient | 546 |
| 63. Slapping the face and tearing the garments | 547 |
| 64. Death of the prophet's son | 547 |
| 65. To wail at anyone's death invites curse upon oneself | 548 |
| 66. Islam disallows customs of pre-Islamic days | 548 |
| 67. The punishment for crying after describing the dead | 549 |
| 68. Men are also disallowed to wail | 549 |
| 69. It is un-islamic to gather together to cry | 549 |
| 70. The wailing woman will be punished in the hereafter. | 550 |

FAITH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful.

(١) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ (رواهُ فِي شَرْحِ السُّنَّةِ وَقَالَ النَّوَوِيُّ فِي أَرْبَعِينَ هَذَا حَدِيثٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ - بِإِسْنَادٍ صَحِيحٍ)

(1) Abdullah ibn Umar رضى الله عنهما has said that the Messenger of Allah ﷺ said, "None of you truly believes until he subjugates his inclination in accordance with what I have brought." (Mishkat from sharah Us-Sunnah and arba' in Nawawi)

Explanation: Once we have confirmed our faith in the mission of the Holy Prophet ﷺ, it is axiomatic that we conform our living and devotion to Allah to his teachings. We are bound to give up all that he has directed us to cease doing even if it is against the demands of our inclinations. It is an obligation on every Believer to surrender his desires and subjugate his base self to the teachings of the Holy Prophet ﷺ. He may have imparted these teachings through oral speech or he may have demonstrated them through his deeds. Hazrat Ubadah bin as-Samit رضى الله عنه confirms that they pledged allegiance to the Prophet ﷺ that they will listen to what he says and obey his commands - irrespective of whether they are in dire straits or affluence, whether their hearts are inclined towards it or not. (Mishkat)

LET SHARI'AH BE A PART OF LIFE

The life of the Holy Prophet ﷺ is an example for the Believers to emulate. It is necessary for them to abide by his teachings in every field of one's life. Those of Allah's slaves who love the Prophet ﷺ dearly find *shari'ah* come naturally to them - they attain such a high degree of love

that their soul desires just what the *shari'ah* demands. They set for themselves as a goal the perfect degree of faith and the highest rank to which this *hadith* guides us. They submit themselves to the *sunnah* of the Prophet ﷺ.

1. Three ways of the Prophet. His way of living habits and conduct.

If a man is troubled by his base self that forbids him from pursuing the path of the Holy Prophet ﷺ, then he must persist in his endeavour to defeat his base self. He must seek the advice of the Ulama and Mashaikh. He must adhere to the ways of the Prophet ﷺ and keep his inclinations in check. He might find it difficult in the beginning but, *Insha Allah*, he will emerge successful in the end and his base self will give in to him. He will find that his inclinations begin to conform to the teachings of the Prophet Muhammad ﷺ.

The Muslims in today's generation, has given himself up to his base desires. He prefers to set aside the injunctions of Allah and obeys his base self. In order to be esteemed in the eyes of society, the veil is relegated to the background and the western attire is adopted. Alien eating manners and other habits have formed part of our culture. It is considered lowly to follow the manners of the Pride of the creation, Muhammad ﷺ. His habits and his way of living and his appearance have been forgotten although it is essential to imitate him in spite of inclinations to the contrary. Everything which a Believer held in high esteem are now put out of sight because the Muslim of today cannot tolerate them. *إِنَّا لِلّٰهِ وَإِلَيْهِ رَاجِعُونَ* (To Allah we belong and to Him is our return).

In the marriage ceremonies, our brother Muslims go to such extent in celebrating that they even include the unlawful practices and un-Islamic customs. Often, idolaters rites are performed. Even very religious people ignore *Shari'ah* at such times as if there were exemptions. If some sincere advice is given to the people who celebrate, they take it as an insult and reprimand the adviser. It is less honour for them to restrict themselves to Islamic limits. How can such people hope to bridle their base desires? The beloved Messenger of

Allah ﷺ whom Allah sent to us as an example made it very clear when he said, "You will not believe in the true sense of the word unless you supersede your deceives and follow the path I have shown you." Ponder over it carefully. Look at yourself. It is foolish to seek honour and glory in a way of life that opposes the life of the Prophet ﷺ. It is also an ignorant mind that does so because such behaviour will cause disgrace in the Hereafter.

WORSHIP AND DEVOTION

PURIFICATION WHEN IS BATH OBLIGATORY

(٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا قَالَ يَغْتَسِلُ وَعَنِ الرَّجُلِ الَّذِي يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَا يَجِدُ بَلَلًا قَالَ لَا غُسْلَ عَلَيْهِ قَالَتْ أُمُّ سُلَيْمٍ هَلْ عَلَى الْمَرْءِ تَرَى ذَلِكَ غُسْلٌ قَالَ نَعَمْ إِنَّ النِّسَاءَ شَقَائِقُ الرِّجَالِ (رواه الترمذی و ابوداؤد)

(2) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said that the Messenger of Allah ﷺ was asked, "Is it necessary for a man to bathe if he notices moisture on his clothes but does not remember a wet dream?" He said that, he must have a bath. Then he was asked about a man who remembers a wet dream but finds no wetness and he said that he did not require to bathe. Then Umm Sulaym رَضِيَ اللَّهُ عَنْهَا asked whether a woman must bath if she experienced that (moisture on her garment or bed), he said, "Yes, women are sisters of men (are of the same nature as men)." (Tirmizi, Abu Dawood)

Some times sexual sentiments are aroused in a person so he gets a wet dream and experiences seminal discharge so he is required to have a bath. If there is no discharge, bath is not obligatory for this person.

(٣) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا جَاوَزَ الْخِتَانُ فَقَدْ وَجَبَ الْغُسْلُ فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ ﷺ فَأَغْتَسَلْنَا (رواه الترمذی وابن ماجه)

(3) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said that the Messenger of Allah ﷺ said, "When the part that is circumcised in man touches the private organ of a woman, bath becomes obligatory for both of them." She said further that she and the Messenger of Allah ﷺ did that and then both had a bath. (Ibn Majah, Tirmizi)

We have seen that when a wet dream is not accompanied by a seminal emission, bath is not obligatory. However, when a husband and wife make love and their sexual organs touch, both of them must have a bath irrespective of whether they have had a seminal emission or not.

BATH BECOMES OBLIGATORY FOR A WOMAN FOR FOUR REASONS :

- (1) At the end of her menstruation.
- (2) When puerperal impurity ends.
- (3) On seminal discharge in a dream.
- (4) On having sexual intercourse with her husband whether there is a discharge or not.

RULING:

If a shameless man has sex with his wife through her anus, then too both are required to have a bath even if there was no emission.

WHEN BATH IS OBLIGATORY, THE PERSON'S DEFILEMENT IS HUKMIYAH (LEGAL)

(٤) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ مِنَ الْجَنَابَةِ ثُمَّ يَسْتَدْفِي بِي قَبْلَ أَنْ اغْتَسِلَ.

(4) Hazrat Aishah رضي الله عنها said that the Messenger of Allah ﷺ used to take bath after sexual defilement, and then warm himself against her before she took a bath.

This *Hadith* explains to us that when a person is required to have a bath his body is not untouchable and it is not wrong to sit with him and converse with him. However, if an apparent impurity lies on his body and it touches another person then this other person has the impurity only to the extent it is found on his body and he will have to wash only that portion.

When after having a sexual intercourse, one of the partners has a bath then it is not wrong for him to touch or sleep with the other. He is not required to have a bath all over again unless he is defiled a second time. This sort of a bath is to be had because of a *Shari'ah* command, therefore, the obligation to have a bath is

called legal defilement (*Najasat Hukmiyah*). When a person is so defiled his saliva and perspiration is not impure. In fact, when drops of water used in bath fall in unused pure water, that water does not become impure unless the drops had passed over a Real Impurity (*Haqiqi Najasat*). Similarly, the clothes will remain pure if the drops fall on them.

If bath is obligatory for someone it is not wrong for him to eat, drink or sleep before having a bath. However it is better if he performs ablution before eating, drinking or sleeping. Once you understand these rules, you will find that the Islamic *Shari'ah* is easy to observe.

THE ANGELS KEEP AWAY FROM A SEMINALLY DEFILED PERSON

(٥) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا

تَدْخُلُ الْمَلَكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ (رواه ابو داود والنسائي)

(5) Hazrat Ali رضي الله عنه said that the Messenger of Allah ﷺ said, "The Angels do not enter a house in which there is a picture of a dog, or a person who is defiled." (*Abu Dawood, Nisai*)

A man who is defiled is permitted to postpone his bath until he has to offer the ritual *Salah* but, nevertheless, he must hurry in taking a bath because the Angels are repulsed from a defiled person. They do not enter his house. However, we are told in another *Hadith* that if such a person performs ablution, the angels do not refrain from going near him. (*Mishkat*). Thus if a person is not inclined to bathe immediately after it becomes obligatory, then he must at least perform the ablution. This may be done in the night too and when the *azan* for the *Fajr Salah* is called, he may have his bath and offer the *Salah*. Such a person may also eat and drink after performing ablution.

The *Hadith* also tells us that the Angels do not enter also such places where there is a dog or a picture. If it is a picture of an inanimate object, it may be kept in the house, provided it does not represent anything about the disbeliever or something sinful. Even in an inanimate's picture there must not be a representation of any living thing. It is forbidden to make a picture of a

living thing or to keep it with oneself.

In the same way, we are forbidden to keep a dog. However, a dog may be kept to guard the farm or a house, or for hunting purposes but not merely out of personal inclination.

The reference to the Angels in the *Hadith* is to the Angels of Mercy. The angels that are assigned the duty to record a man's deeds or to take out his soul will enter the house as part of their duty although out of compulsion.

It is a fashion with Muslims to decorate their homes with pictures and keep dogs out of sheer pleasure and by their own deeds deny entry to the Angels into their homes. One ignorant owner of a dog said that he will keep the dogs that the angels do not enter his home to take out his soul. In answer to such a question, Mawlana Thanvi said, "The angel that will take out the soul of the dog will extract the soul of its owner who keep dogs to save himself from death."

TREATMENT OF A WOMAN'S HAIR WHEN BATHING

(٦) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضِفْرَ رَأْسِي أَفَا نَقُضُهُ لَغُسْلِ الْجَنَابَةِ فَقَالَ لَا إِنَّمَا يَكْفِيكَ أَنْ تَحْتِثِي عَلَى رَأْسِكَ ثَلَاثَ حَثِيَّاتٍ ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهَرِينَ (رواه مسلم)

(6) Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا said that she asked the Prophet ﷺ, "O Messenger of Allah, I am a woman who has closely plaited hair on my head. Should I undo it before taking a bath because of sexual defilement?" He said, "No, It is enough for you to pour three handfuls of water over your head (the water is meant to reach the roots and not to undo the hair) and then pour water over your body. You will be purified thus."

We have mentioned the method of bath in the earlier part of this Book; here we will discuss some questions about it.

When it becomes obligatory to have a bath, the

apparent impurity on the body (blood, semen etc.) must be washed first. After that water must be poured over the whole body. The obligation is met. It is *fard* (obligatory, mandatory) to pour water over every portion of the body once to have bathed correctly. It is *sunnah* to pour water three times. The bath will not have been accomplished if water has not reached even a hair's breadth of the body. However, *Shari'ah* has allowed a woman not to undo her plaited hair but let water reach the roots, it is not required to wash the remaining hair, however, if water will not reach the roots then the plaits must be undone and water poured over all the hair causing it to reach the roots. This is *fard*. It is the same thing if the plaits were not tied beforehand. Of course, women do not tie plaits these days so they have to wash all the hair, including the roots. Some women suppose that they are not obliged to wash the hair, this is wrong. If they do not wash the hair, they remain impure and their ritual *Salah* remains invalid.

QUESTION ON MENSTRUATION AND BLEEDING BETWEEN MENSES

(٧) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ إِنَّ امْرَأَةً كَانَتْ تَهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا النَّبِيَّ ﷺ فَقَالَ لِيَنْتَظِرْ عَدَدَ اللَّيَالِي وَالْيَامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصَيِّبَهَا الَّذِي أَصَابَهَا فَلْتَرْكُ الصَّلَاةِ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَفَتْ ذَلِكَ فَلْتَغْتَسِلْ ثُمَّ لَتَسْتَقِرَّ بِثَوْبٍ ثُمَّ لَتُصَلِّ (رواه مالك و ابو داؤد والدارمي)

(7) Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا said that in the time of the Messenger of Allah ﷺ a woman had a prolonged flow of blood. Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا asked the Prophet ﷺ to give a decision about her. He said, "She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble, and abandon *Salah* during that period each month. Then when she finishes that she should have a bath tie a cloth over her private parts and pray." (Malik, Abu

living thing or to keep it with oneself.

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apparent impurity on the body (blood, semen etc.) must be washed first. After that water must be poured over the whole body. The obligation is met. It is *fard* (obligatory, mandatory) to pour water over every portion of the body once to have bathed correctly. It is *sunnah* to pour water three times. The bath will not have been accomplished if water has not reached even a hair's breadth of the body. However, *Shari'ah* has allowed a woman not to undo her plaited hair but let water reach the roots, it is not required to wash the remaining hair, however, if water will not reach the roots then the plaits must be undone and water poured over all the hair causing it to reach the roots. This is *fard*. It is the same thing if the plaits were not tied beforehand. Of course, women do not tie plaits these days so they have to wash all the hair, including the roots. Some women suppose that they are not obliged to wash the hair, this is wrong. If they do not wash the hair, they remain impure and their ritual *Salah* remains invalid.

QUESTION ON MENSTRUATION AND BLEEDING BETWEEN MENSES

(٧) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ إِنَّ امْرَأَةً كَانَتْ تَهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا النَّبِيُّ ﷺ فَقَالَ لَتَنْتَظِرَ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنْ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا فَلَتَرْكِ الصَّلَاةَ قَدَرِ ذَلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَفَتْ ذَلِكَ فَلَتَغْتَسِلَ ثُمَّ لَتَسْتَفْرِ بِثَوْبٍ ثُمَّ لَتُصَلِّ (رواه مالك و ابو داود والدارمي)

(7) Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا said that in the time of the Messenger of Allah ﷺ a woman had a prolonged flow of blood. Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا asked the Prophet ﷺ to give a decision about her. He said, "She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble, and abandon *Salah* during that period each month. Then when she finishes that she should have a bath tie a cloth over her private parts and pray." (Malik, Abu

Dawood)

IT IS WRONG TO BE ASHAMED TO ASK QUESTIONS ABOUT SHARI'AH RULING

The bleeding that a woman experiences each month is known as menstruation. We have already written about *Shari'ah* rulings. However, several questions arise on this subject and there are very few people who know the answers and inform others. Therefore, we write about them in some detail.

Hazrat Aishah رضى الله عنها said

نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَمْنَعْنَهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ

"The best of women are the women of Ansar, they are not prevented by shyness to acquire religious knowledge."

We have quoted Hazrat Aishah رضى الله عنها here because some women object to private questions as they feel ashamed. *Shari'ah* does not allow women to be ashamed in asking such questions.

THE PERIOD-MINIMUM AND MAXIMUM-OF MENSTRUATION

The period of menstruation recognised by *Shari'ah* extends between a minimum of three days and three nights and a maximum of ten days and ten nights. If bleeding stops before the minimum period it is not regarded as menstruation. In the same way if it extends beyond the maximum period, the women must recollect the last menses she had had and these days were her days of current menstruation and the days over those were not menses. A woman is not allowed to offer *Salah* during menses, therefore, the female Companions got their answers to their problems from the Messenger of Allah ﷺ. The question that Hazrat Umm Salamah رضى الله عنها asked was to solve the difficulty of one woman but it has served as guidance to all the women of the Prophet's Ummah.

THE RULING REGARDING BLEEDING BEYOND THE MAXIMUM LIMIT

Some times bleeding does not cease even after ten days and ten nights. Some women have it for months on end. Those who do not know the correct rule refrain

from offering *Salah* and from *Fasting*, which is wrong and against the command of *Shari'ah*. The *Hadith* must be followed. When a woman is faced with such a situation she must take her menstruation to last as many days as the regular menstruation the malady had lasted. All days beyond that she is not menstruating, she will have to offer *Salah* for the days that are more than the last period or the maximum of ten days and ten nights. If she had not offered the *Salah*, she will have to redeem the *Salah*. If a woman has menstruation for the first time and bleeding does not stop at the maximum time, ten days and ten nights will be counted as her menstruating days and the rest as prolonged bleeding. If bleeding does not cease, then every month the maximum period is her menstruating period while the other days she is said to have excess bleeding.

In the times of the Prophet ﷺ women had such a problem. In fact one of them was faced with prolonged bleeding that lasted seven years. When he was asked about the prolonged bleeding the Prophet ﷺ said, "This is not menstruation. It is the mischief of the devil. The devil injures the woman so that she bleeds for the longer period."

(انما هذه ركضة من ركضات الشيطان)

THE RULING ON PROLONGED BLEEDING:

The reader might perhaps wonder what the excess bleeding is called and what ruling applies to it. Therefore, we will deal with it in some detail. When a woman bleeds less than the minimum period of menses or more than the maximum period, or she bleeds during pregnancy, or she bleeds while she is not yet nine years old, such bleeding is known as *Istiha dah* and the woman as *Mustaha dah*. The ritual *Salah* during menstruation are forgiven to a woman and she is not allowed to Fast also but she will recompense after Ramadan. The woman undergoing *Istiha dah* has to offer her *Salah* and observe Fasts during Ramadan. She can perform the *Tawaf* after she has the ablution and she can touch the Qur'an and recite it. When it is time for *Salah* she may perform the ablution and go through

the *Salah*, even if it does not stop bleeding and blood may stain her clothes and fall on the *Salah* rug. A woman whose bleeding does not stop is an invalid and rulings in this regard may be found out from the Ulama. We have also discussed the invalid's case in the beginning of this book under a patient's prayer.

If the bleeding is not continuous but stops now and then and there is a long time when she does not bleed. Then she will wait and if there is no bleeding she will perform ablution and offer her *Salah*.

RULINGS ABOUT MENSTRUATING WOMEN

- (1) It is not necessary that a menstruating woman will have bleeding continuously. There may be interruptions within her regular period of menstruation or within the maximum period of ten days and ten nights. These interruptions are also regarded to be within the period of menstruation.
- (2) The colour of blood may change during bleeding and it is all part of menstruation. When there is absolutely no stain, menstruation has ceased. If bleeding has not stopped and it goes on beyond the maximum period into *Istihada*, then we have discussed about this in the foregoing lines.
- (3) If a woman bleeds fifteen days after she has menstruated and takes it to be menstruation and gives up *Salah*, then, before three days and three nights, the bleeding stops and does not recur for about fifteen or twenty days, she must redeem the *Salah* she had stopped offering during the bleeding.
- (4) The period between menstruations is fifteen days, at least. There is no maximum gap and she may not menstruate for months together. In such periods howsoever long, she is pure from impurity.
- (5) If a woman menstruates while she is offering the *Fard* (obligatory) *Salah*, the *Salah* becomes void and she is not required to redeem it afterwards.
- (6) If a woman delays offering a *Salah* to the last and then gets her menses before she was able to offer the *Salah*, she is absolved of the responsibility to offer these *Salah*. She may not redeem the *Salah*

she had delayed to offer.

- (7) If a woman menstruates while she is offering *sunnah* or optional *Salah*, she must not complete the *Salah* and is not required to redeem them.
- (8) If a woman menstruates while she is Fasting, the *Fast* is broken and she is not required to redeem it whether it was *Fard* or optional.
- (9) This is the case of a woman who has menstruated less than ten days and stops menstruating at such a time that if she hurries through her bath she has time only to say *Allahu Akbar* and go through the *Salah*. However, if this is the time for *Fajr* (dawn) *Salah* and the sun has risen, she may stop going through the *Salah* but redeem them later on. If the time available to her after bath was lesser than this that she could not have said *Allahu Akbar*, then she is not required to offer the *Salah* of this time.
- (10) If the woman had menstruated all ten days and when she stops menstruating she has only time enough to say *Allahu Akbar* once and there is no time enough to have a bath, she will have to redeem the appointed *Salah*.

THE BODY AND SALIVA OF THE MENSTRUATING WOMAN IS PURE

(٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ فَيَشْرَبُ وَاتَّعَرَّقُ الْعَرَقَ وَأَنَا حَائِضٌ ثُمَّ أُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعٍ فِيَّ (رواه مسلم)

(8) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said, "I would drink when I was menstruating, then hand over the vessel to the Prophet ﷺ, and he would put his mouth where mine had been and drink. I would eat flesh from a bone when I was menstruating, then hand it to the Prophet ﷺ, and he would put his mouth where I had eaten." (Muslim)

TO RECITE THE QUR'AN WHILE RECLINING IN THE LAP OF A MENSTRUATING WOMAN

(٩) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كَانَ النَّبِيُّ ﷺ يَتَكِي فِي

حُجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ (رواه البخاري و مسلم)

(9) Hazrat Aishah رضي الله عنها said, "The Prophet ﷺ would recline on my lap when I was menstruating, then recite the Qur'an." (Muslim, Bukhari)

(١٠) وَعَنْ مَيْمُونَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كَانَ النَّبِيُّ ﷺ

يُصَلِّي فِي مِرْطٍ بَعْضُهُ عَلَى وَبَعْضُهُ عَلَيْهِ وَأَنَا حَائِضٌ. (رواه البخاري و

مسلم)

(10) Hazrat Maymunah رضي الله عنها said, The Messenger of Allah ﷺ used to pray in a woollen garment that was partly over him and partly over me while I was menstruating." (Bukhari, Muslim)

These *Ahadith* make it clear that the body, saliva and garments of a menstruating woman are not impure. However, if blood drops on her body or clothes, that place where it has dropped is impure. It is not forbidden for her children or husband to move about with a menstruating woman. Her left over is not impure. Her husband may recline on her lap and recite the Qur'an. When this is the state of things during her menstruating days, she is regarded in the same manner during *istihada* and during child birth.

The Jews and Hindus regard a menstruating woman as untouchable. She is not allowed to touch utensils or anyone else's clothes. Islam does not regard her in this manner.

(١١) قَالَ ابْنُ عَابِدِينَ الشَّامِي وَلَا يَكْرَهُ طَبْخُهَا وَلَا اسْتِعْمَالُ مَا

مُسْتَه مِنْ عَجِينٍ أَوْ نَحْوِهِمَا وَلَا يَنْبَغِي أَنْ يَعْزَلَ عَنْ فَرَاشِهَا لِأَنَّ

ذَلِكَ يَشْبَهُ فِعْلَ الْيَهُودِ ، بَحْر - وَفِي السَّرَاجِ يَكْرَهُ أَنْ يَعْزَلَ فِي

مَوْضِعٍ لَا يَخَالُطُهَا فِيهِ.

(11) It is not undesirable for a menstruating woman to cook or to use the flour or water touched by a menstruating woman. She must not be removed from her bedroom because that is what the Jews do. It is not correct to isolate her. (Ibn Abidin *Shami*)

Women were not respected in pre-Islamic days. Islam gave her respect but today women regard Islam as a hindrance and they disobey its commands.

THE LIMITS TO WHICH HUSBAND AND WIFE MAY GO DURING HER MENSTRUATION

(١٢) وَعَنْ زَيْدِ بْنِ أَسْلَمَ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ إِنْ رَجُلًا سَأَلَ رَسُولَ

اللَّهِ ﷺ مَا يَحِلُّ لِي مِنْ امْرَأَتِي وَهِيَ حَائِضٌ ؟ فَقَالَ رَسُولُ اللَّهِ

ﷺ تَشَدُّ عَلَيْهَا إِذَا رَهَا ثُمَّ شَأْنُكَ بِأَعْلَاهَا. (رواه مالك والدارمي

مرسلاً)

(12) Hazrat Zayd bin Aslam رحمه الله عليه (a successor to the Companions) said that someone asked the Messenger of Allah ﷺ what was lawful for him in his wife when she was menstruating. He said, "She should tie her waist-wrapper on her, then you may do what you like above it." (Malik, Darami)

When a woman is menstruating, her husband cannot have sexual intercourse with her but he can play with her in other ways and there are different directives for this behaviour. If a husband violates this rule and has sexual intercourse with a menstruating woman, they must repent. The Qur'an says:

وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ. (البقرة ٢٢٢)

"....and go not near them (for intercourse) till they are clean...." (al-Baqarah, 2:222)

As we have seen already, it is permitted to move about and eat and drink with a menstruating woman. A husband must not touch his menstruating wife her body between the navel and the knees. He may not touch it with any part of his body, either. However, he can touch her above the navel or below the knees and even kiss her there. The words in the *Hadith* "then you may do

what you like above it." Mean that he may kiss her and touch her head, chest and back.

RULINGS:

- (1) It is necessary for a woman to disallow her husband to have sexual intercourse with her when she is menstruating. If he has sex with her consent, then she will also have sinned, She must keep her husband from sinning as best as she can do it.
- (2) When a woman is bleeding after childbirth, it is forbidden for her husband to have sexual intercourse with her. However, they may otherwise lead a normal life. (Details on this situation will follow, *Insha Allah*.)
- (3) If a woman has menstruated ten days and nights and on being relieved from that delays to have a bath, her husband may have sex with her but it is better if they wait till she has a bath.
- (4) If the woman ceases to menstruate before ten days and nights as is her routine and she has not had a bath nor has the time of an appointed *Salah* come to end that she may be obliged to have the bath and pray, her husband cannot have sexual intercourse with her. However, he may do so if she has had her bath, or the time of an appointed *Salah* has come to pass allowing her to have a bath and say *Allahu Akbar*.
- (5) If a woman stops menstruating before her normal habit (for instance, if she normally menstruates for seven days but has now stopped after five days), she may have her bath and resume her religious duties like offering *Salah* but her husband may not have sexual intercourse with her until her normal period is over (even though she has had a bath).
- (6) As for a woman who has menstruated for the first time, or who has stopped menstruating before her normal habit, when she ceases to menstruate, she must not hasten to bath. She must wait until she is confident of offering the appointed *Salah* before its time is over and then bath and pray. However, she must not let the time of *Salah* lapse or go into the disliked moments.

THE CLOTHING MAY BE PURIFIED AND USED FOR PRAYING

(١٣) وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَتْ سَأَلْتُ امْرَأَةً مِنَ النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِذَا أَصَابَ ثَوْبِي الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَصَابَ ثَوْبَ أَحَدِكُنَّ الدَّمُ مِنَ الْحَيْضَةِ فَلْتَقْرُصْهُ ثُمَّ لَتُنْضِجْهُ بِمَاءٍ ثُمَّ لَتُصَلِّ فِيهِ. (رواه البخارى ومسلم)

(13) Hazrat Asma bint Abu Bakr رضي الله عنهما said that a woman asked the Messenger of Allah ﷺ "Messenger of Allah ﷺ If blood of menstruation drops on the clothes, what may we do(to purify it)?" He said, "If blood smears the clothes of a menstruating woman (and dries up), she must scrap it (with a piece of wood etc.) and then wash it. Then she may offer her *Salah* in those clothes." (*Bukhari, Muslim*)

Blood is impure (disliked impurity). It may be of a menstruating woman, of *istihada* or of a woman who bleeds from childbirth from or from an injury. when it drops on the garment, only that portion where it has dropped is impure. When washed it becomes pure. If blood has dried up it is better to scratch it so that it is washed away easily. If soap is used, then too it is correct. However only that portion is impure where it has stained, not the whole garment. It is necessary to wash only this portion, not the whole garment. If the whole garment is washed in the belief that it is necessary in the eyes of *Shari'ah* then it will be wrong and an act of hersey.

In the same way the garments worn by a husband and wife when they have sexual intercourse are not polluted. However, if semen has dropped on the garment that portion is impure. It is a custom among some people to wash all the garments worn by a bride on the morning after her first night as bride. Not only are the silk clothes spoiled in this way, it is also an ignorant act.

RULINGS ON CHILDBIRTH

(١٤) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ كَانَتْ النِّفْسَاءُ

تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ يَوْمًا وَكُنَّا نَطْلِي وَجُوهَنَا

بِالْوَرَسِ. (رواه ابو داؤد والترمذى واللفظ له)

(14) Hazrat Umm Salamah رضي الله عنها said, "The women who birth to a child would wait forty days in the times of the Messenger of Allah ﷺ. (They did not perform religious duties.) And we daubed our faces with *waras*" (*waras* "is a plant of yellow colour resembling sesame. Of which is made liniment for the face existing in yemen...") (Abu Dawood, Tirmizi)

After childbirth, the mother experiences emission of blood. She is subject to the same rules that govern a menstruating woman. Like the latter, she too cannot perform her religious duties or touch the Qur'an. However, she may touch the Qur'an when it is wrapped in a separate piece of cloth and she holds it by the cloth.

RULINGS:

- (1) This woman is not permitted to Fast (voluntary or *fard*). If she has given birth to a child in the month of Ramadan, she may redeem the Fasts later on.
- (2) Like a menstruating woman, she can recite anything else besides the Qur'an. She may invoke blessings on the Prophet ﷺ, seek forgiveness through *Istighfar*, and so on. She may also supplicate and recite any verse of the Qur'an as part of her supplication.

THE DURATION OF IMPURITY:

The *Hadith* has spoken about the period of polluted state of a mother after childbirth. When bleeding ceases within the forty days. (Whether it takes just a day), the mother must have a bath and take up her religious duties. If it does not stop bleeding in forty days too, even then the polluted state is said to be over; she may have a bath and offer her *Salah* after performing ablution. The rulings applicable to a purified woman apply to her. Those women who wait for forty days before having a bath, although bleeding has stopped earlier are wrong. It is against *Shari'ah*. If bleeding does not stop after forty

days, the woman may have a bath and offer *Salah*. After that she may perform ablution before offering her *Salah*.

If a woman has given birth to her first child and she has bled for forty days, then after the fortieth day, she will have a bath and begin her religious duties. On the other hand, a woman has given birth to her first child earlier and she remembers how many days the bleeding had continued after childbirth, then upto the fortieth day the bleeding will be considered as an impurity but, if she continues to bleed beyond forty days, then she will have to consider the number of days she bled after the previous childbirth, and the days in excess of that number will not be days of impurity. The excess number of days will be the days of *Istihadah*. For instance, the woman had been impure for 30 days after the previous childbirth. Then, if she bleeds 35 days after the next childbirth, this period will be considered as one of impurity (because it is within 40 days). But, if she bleeds for 45 days, then only 30 days will be her days of impurity as per precedence and the remaining days will be days of purity. She will have to redeem any *Salah* that she might have omitted to offer after the thirtieth day.

RULINGS:

- (1) If a woman does not experience emission of blood after childbirth, then she may have a bath and commence her religious duties. If she fears for her life, or there is possibility of her suffering severely from water, then she may perform *tayammum* (dry ablution). She may perform ablution or dry ablution before every *Salah*. Whenever condition has improved, she may have the bath (instead of which she had performed dry ablution). If she is unable to stand for *Salah*, she may offer them sitting down and if that is also not possible, then she may offer them lying down.
- (2) It is not necessary that blood continue to flow during these without break. There may be a break of a short while or a couple of days. Whatever blood emits within the forty day period is polluted.
- (3) When a woman has a miscarriage, if the foetus had developed any limb (a finger, a nail etc), then the emission of blood will be considered impure

(Polluted). If no limb had developed, the bleeding does not bring impurity. However, it could be classified as *istihadah* or menstruation depending on the circumstances. The ulama may be consulted at such times.

- (4) If a woman gives birth to twins there being an interval between their births ranging from an hour or two to more than a month (but less than six months), then the blood that comes out after the first birth is considered impure.
- (5) Blood that emits during pregnancy is not menstruation or impurity but it is *istihadah*. Blood or leucorrhoea that discharges before childbirth is also *istihadah*. When the child is born and most of it has emerged, the bleeding is impure.
- (6) A woman is forbidden from performing the *tawwaf* of the *ka'bah* during her menstruation or discharge of blood after childbirth (period of pollution). Many woman who perform the pilgrimage do not know the correct procedure and go round the *ka'bah* when they are in such a condition. Afterwards, they do not make amends too. If anyone has done so, she must find out from the scholars how they may make amends.
- (7) There is no standing in *Shari'ah* of the custom among some women to take bath on the sixth day after a child is born to them.

The *Hadith* also says that because new mothers cannot pay attention to cleaning and washing themselves, they may apply *waras*. It is a cleansing agent. Some people use orange peel for this purpose. The modern day alternative is powder or lotion. This tells us that one may pay attention to ones face and countenance too but not in the manner of the unbelievers or sinful people.

RULING ON THE URINE OF MALE CHILD AND FEMALE CHILD

(١٥) وَعَنْ أَبِي لُبَابَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ لَمَّا وَلَدَ الْحُسَيْنُ قُلْتُ يَا رَسُولَ اللَّهِ اعْطِنِي أَوْدَقَهُ إِلَى فَلَا كُفْلَهُ

أَوْ أَرْضِعَهُ بِلَبْنِي فَفَعَلَ فَاتَيْتُهُ فَوَضَعَ عَلَى صَدْرِهِ فَبَالَ عَلَيْهِ فَاصَابَ إِزَارَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ اعْطِنِي إِزَارَكَ اغْسِلْهُ قَالَ إِنَّمَا يُصَبُّ عَلَى بَوْلِ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ. (رواه الطحاوى وفى رواية له) عَنْهَا إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا بَالَ عَلَى النَّبِيِّ ﷺ فَقُلْتُ اعْطِنِي ثَوْبَكَ اغْسِلْهُ فَقَالَ إِنَّمَا يُغْسَلُ مِنَ الْإِنثَى وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ (وحدیث لبابة) أخرجه ابوداؤد ايضا و ليس عنده ذكر ارضا عنها الحسين بلبنها

(15) Hazrat Lubabah bint al-Harith رضى الله عنها said, "When (Hazrat) Husayn رضى الله عنه was born I said, "O Messenger of Allah ﷺ, give him to me that I will nurse him and breast-feed him. He gave me the child. (I used to bring him to the Prophet ﷺ sometimes. Thus one day) I brought him to the Prophet who placed him on his lap. Young Husayn passed water and I asked the Prophet to give me his lower garment that I may wash it. However he said, "Only water is poured when a male child urinates. The urine of a female child is washed."

In another version, the words are: "It is washed because of a girls urine and sprinkled because of a boys."

Hazrat Lubabah رضى الله عنها was the sister of Hazrat Maymunah رضى الله عنها and wife of Hazrat Abbas رضى الله عنه. She used to visit the Holy Prophet ﷺ quite often. Once she told the Prophet ﷺ that she had dreamt that a part of his body lies in her house. He interpreted the dream that a son will be born to Hazrat Fatimah رضى الله عنها whom Hazrat Lubabah رضى الله عنها would breast feed.

Thus, when Hazrat Husayn رضى الله عنه was born she took him with her and when she brought him once to meet the Prophet ﷺ he urinated on his lap. The urine is impure whether it is of a grown up man or of a child. Hazrat Lubabah رضى الله عنها offered to wash the garment of the Prophet ﷺ, but he taught her that water is poured over the urine of a male child (and it is not necessary to rub it thoroughly) while the urine of a female child is washed. In another version the words "Poured over" are

replaced by " Sprinkled over" which do not mean that water is merely sprinkled but that scrubbing is not necessary.

Why this difference? The ulema suggest that the urine of a female child is thick and bad-smelling and needs to be washed thoroughly; the urine of a male child does not require such treatment and pouring water over it is enough. However, this applies to an infant who is being breast-fed. Once the child is past breast-feeding age, the urine of the male child will be thoroughly washed too.

(١٦) وَعَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ أَنَّهَا آتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ لَهَا لَمْ يَأْكُلِ الطَّعَامَ فَوَضَعَتْهُ فِي حَجَرِهِ فَبَالَ قَالَ فَلَمْ يَزِدْ عَلَى أَنْ نَضَحَ بِالْمَاءِ. (رواه مسلم)

(16) Hazrat Umm Qays bint Mihsan رضي الله عنها said that she came to the Messenger of Allah ﷺ with her child who was not yet weaned. She placed him on the lap of the Prophet ﷺ. The child passed water on his garment. He said nothing more than sprinkle water over it (did not wash it thoroughly). (Muslim)

The alternative words of the last sentence are:
He sent for water and sprinkled it but did not wash it well.

كما في رواية لمسلم في هذه القصة فدعا رسول الله ﷺ بماء فنضحه على ثوبه ولم يغسله غسلًا (مسلم شريف)

This *Hadith* makes it clear that when a male child is yet breast-fed his urine need not be washed but water may be poured over it. We see that the companions رضي الله عنهم brought their infants to the Prophet ﷺ for his blessings. We also see that he loved his children as well as those of other Muslims. He placed them on his lap and did not mind if the children passed water on his lap.

If a child passes water-even if he is on the lap of a respected person-do not scold him otherwise he will hold back his urge and that might afflict him with difficulty in passing urine.

Once either Hazrat Husayn or Hazrat Hasan رضي الله عنهم

urinated on the stomach of the Holy Prophet ﷺ. The people around tried to pickup the child but the Prophet ﷺ asked them not to prevent the child from urinating. When the child had passed water, the Prophet ﷺ sent for water and pour over it. (Kanz ul'Ama)

There is an incident about a villager, too. He was not aware of the etiquettes when he stood in the corner of the mosque and passed water in the standing posture. The companions رضي الله عنهم tried to stop him but the Prophet ﷺ forbade them to interfere with him. When he had urinated, the Holy Prophet ﷺ called him and taught him the correct manners and ordered that water be poured over the place. (Muslim)

The point is that it is easier to wash but it is very painful if one finds it difficult to pass urine which might happen if one suddenly suppresses the urge to urinate.

WASHING TRACES OF SEMEN FROM THE GARMENT

(١٧) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ الْمَنِيِّ يُصِيبُ الثَّوْبَ فَقَالَتْ كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَآثَرُ الْغَسْلِ فِي ثَوْبِهِ. (رواه البخاري ومسلم)

(17) Hazrat Sulayman bin Yasir رحمه الله عليه (a successor of the Companions رضي الله عنهم said that he asked Hazrat Aishah رضي الله عنها about the semen that soils someone's garments. She said that she used to wash it from the garment of the Messenger of Allah ﷺ and he would go out to offer *Salah* while the effects of washing were apparent on his garment.

INVOLUNTARY SEMINAL DISCHARGE AND SEMEN ARE BOTH IMPURE.

Men and women are naturally attracted to each other. When they feel the sexual urge they experience an involuntary seminal discharge in the form of thick liquid. This augments the sexual desire. Finally the semen ejaculates and satisfies the longing.

Both these things-the first seminal discharge and the semen or sperm-are impure. If it gets on the body or

garment in much quantity (equal to a rupee coin) then it must be washed before *Salah* may be offered.

With the seminal discharge ablution is necessary but with the emission of the semen bath becomes obligatory. However, when a man suffers from a disease and gets drops of semen without an urge involuntarily or a woman suffers from leucorrhoea, then bath is not obligatory. However, ablution is rendered invalid.

If both these things are washed away then the body or clothing is purified. However if the semen is very thick and sticks to the garment and has dried up, and no other impurity like urine has mixed with it, then the garment becomes pure on proper scrubbing provided the semen washes off.

The *Hadith* gives this method of purifying and this is only for dried up semen. However, these days our eating habits get us synthetic diet and adulterated food so the semen is not very thick. Therefore, whether it is moist or dry, it must be washed away.

This *Hadith* while it tells us that washing purifies clothes, it also tells women to serve their husbands like washing his garments. We also learn that the Messenger of Allah ﷺ did not mind going out of the house while marks of washing were visible on his garments. These days people are very particular about dressing and appearance. They keep many pairs of dresses. This makes it necessary for them to obtain loan, take bribe and do other illegal things. They are very particular about fashion but not about purity. They care about visible cleanliness but not about purity. They may wear expensive clothes and pay attention to ironing but they do not care to save themselves from drops of urine and do not wash themselves after urinating. The expensive garments have many drops of urine over them. This is the result of neglecting the teachings of our Prophet ﷺ.

RITUAL SALAH IS NOT APPROVED WITHOUT PURITY

(١٨) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ. (رواه مسلم)

(18) We have it from Hazrat ibn Umar رضى الله عنه he said that the Messenger of Allah ﷺ said, "Ritual *Salah* does not gain approval without purity and *sadaqah* is not accepted from wealth that is appropriated from booty." (*Muslim*)

Explanation: This *Hadith* tells us of two things. First, for ritual *Salah* to receive approval, it must be offered in a state of purity. Secondly, *sadaqah* does not receive approval if it is from unlawful wealth.

The word used in the *Hadith* is *ghulool*. The wealth of unbelievers that is taken away by Muslims during Jihad is known as *Ghanimat*. Whatever is misappropriated from it by way of breach of trust or theft is called *ghulool*. Here, reference is to wealth acquired unlawfully. The distribution of *sadaqah* from such wealth is not accepted. Some ulama contend that if *sadaqah* is given from unlawfully acquired wealth, the giver loses faith and is considered an unbeliever.

As for purity, Islam lays great emphasis on it.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٥

"Surely Allah loves those who turn to Him in repentance, and He loves those who keep themselves clean." (*al-Baqarah*, 2:222)

For the ritual *Salah* to be valid, it is necessary for the person who prays that his body, his clothes and the place where he prays are pure. He must be in a state of ablution. If bath is obligatory on him, he must have a (ritual) bath otherwise the *Salah* he offers is invalid. When the bath is obligatory, performance of mere ablution will not serve the purpose.

A full explanation of ablution, bath, purity and impurity is given in the *Bahishti Zaiwar*. Here, we give the method of ablution and bath and mention their classification of *fard*, *sunnah* and *mustahab*.

ABLUTION:

There are four *fard* (necessary acts) of ablution. (*fard* is something absolutely necessary)

- (i) To wash the face once from the top of the forehead down to the chin and under, and from one ear to the other.
- (ii) To wash both the hands and arms up to and

including the elbows.

- (iii) To wipe one-fourth of the head once.
- (iv) To wash the feet including the ankles.

THE SUNNAH IN THE ABLUTION.

(*sunnah*. The practice of the Holy Prophet ﷺ.)

- (i) To form an intention.
- (ii) Recite *bismillah* before commencing.
- (iii) Wash the hands up to the wrists.
- (iv) Rinse the mouth.
- (v) Use *miswak* to clean the teeth.
- (vi) Snuff water into the nostrils three times upto the soft portion.
- (vii) Blow the nose each time water is snuffed.
- (viii) Wash (every portion that is to be washed) thrice.
- (ix) Rub the entire head and the ears (with wet fingers).
- (x) While washing the hands, the fingers must be passed through one another. And when washing the feet, the little finger of the left hand must be passed through the toes.
- (xi) To maintain continuity so that the next step is taken while the previous part is still wet.
- (xii) To maintain the sequence so that the forearm is washed after the face, and so on.

If a *sunnah* in ablution is omitted, the validity of the ablution is not affected. However, there is a lessening in reward.

THE MUSTAHAB IN ABLUTION.

(*Mustahab* is a laudable act. It is desirable to do it).

- (i) When washing the hands and feet, commence with the right side.
- (ii) Rub the nape.
- (iii) Face the *Qiblah* when performing ablution.
- (iv) Rub the hands and feet with wet hands before washing.
- (v) Jolt the ring vigorously so that water passes below it. (It is essential to pass water below it and must be removed if water will not go through it otherwise.)
- (vi) Another person must not be asked to help in ablution (like washing face, etc.)
- (vii) Sit at higher level.

- (viii) Be very careful to reach water in the corners of the eyes and other such areas where it is possible water may not reach.
- (ix) Wash the feet with left hand.
- (x) Recite supplication at the end of the ablution.

THE MAKRUHAT IN ABLUTION.

(*Makruh* (pl. *Makruhat*) Although not exactly forbidden, it is Disliked and must be avoided.)

- (i) Performing ablution at an unclean or impure place.
- (ii) Clean the nose with the right hand.
- (iii) Talk of worldly affairs while performing ablution.
- (iv) Perform ablution in a manner that is contrary to *sunnah*.
- (v) Use too much water, or too little so that ablution is not according to *sunnah*.
- (vi) Splash water heavily.

INVALIDITY OF THE ABLUTION

(*Nawaqis* of ablution Render ablution invalid. (singular *naqasa* is what breaches)

- (i) To pass stool.
- (ii) To pass urine.
- (iii) To release wind.
- (iv) When puss or blood (from injury) flows side- ways from point of discharge.
- (v) Vomit that is mouthful.
- (vi) To go to sleep either lying down or while resting against something.
- (vii) To lose sanity or become unconscious.
- (viii) For an adult to laugh in an audible voice during ritual *Salah* in which one bows and prostrates (as distinguished from funeral prayers).

THE METHOD OF ABLUTION.

When performing ablution collect pure water in a pure vessel and sit at a pure place preferably a raised spot. Face the *Qiblah*, if possible. Raise the sleeves of your shirt above the elbows. Recite *Bismillah*. Wash your hands up to the wrist, three times. Rinse your mouth three times and clean the teeth with a *miswak* or simply your finger. Then snuff water in the nostrils three times until it reaches the soft area and every time blow the nose. Wash your face three times, From the hair on the

top of the forehead below the chin and, sideways, ear to ear. Do not splash water on the face with force.

Then wash the forearms up to the elbows - first the right forearm three times then the left also thrice.

Wet the hands well and rub the head, the ears and the back of the neck. Finally, wash the feet including ankles three times. Then recite the prescribed supplication. (This prayer will be found in the proper chapter.)

Rubbing the Head, or *Masah* of the Head. (*Masah* is to rub, or pass, the hands over the hair) wet the hands and place them over the forehead so that the fingers of both hands are joined. Move them backwards to the nape. Then place the palms near the ears and the fingers on the centre and return to the forehead. Then pass the thumbs over the outer ears and the index finger into openings of the ears so that every side is moistened including the creases and the insides. With the reverse fingers rub the back of the neck. The front portion is not rubbed because it is forbidden.

THE MASNOON METHOD OF BATH (MASNOON IS THE WAY OF THE PROPHET ﷺ)

When a person proposes to perform *Ghusl* (have a ritual bath), he must first perform *istanja* that is remove impurities. Where he has an impurity over him, he must wash it.

Then, he must perform ablution. If the place is soft, the feet must be left unwashed for the while. They must be washed after the bath as a last thing. When rinsing the mouth, plenty of water must be taken and if, he is not fasting, he must gargle too. The nostrils must be cleaned thoroughly snuffing water as previously described.

After ablution, let him take a little water and rub over the entire body. Then pour water thrice first over the head, then the right and left shoulders. The entire body must be covered with water because even if a portion equal to hair breadth is left unmoistened, the bath is invalid.

RULING:

If a person realizes after he has taken his bath that he has left out a portion of his body from washing, he need not wash the entire body again but merely pour water over the dry portion.

THE FARD IN BATH.

- (i) Rinse the mouth once taking plenty of water so that the mouth is full up to the throat.
- (ii) Snuff water into the nose once up to the soft portion.
- (iii) Pour water over the entire body once.

THE SUNNAH IN BATH.

- (i) Form the intention of Bath.
- (ii) Remove the obvious impurity first and perform *istanja*.
- (iii) Perform ablution.
- (iv) Rub the body.
- (v) Pour water over the entire body three times. This includes rinsing the mouth and snuffing three times.

THE MAKRUHAT OF BATH.

- (i) Waste water.
- (ii) Take too little water so that a proper bath is not had.
- (iii) Talk with anyone while one is naked (or, face the *Qiblah* or turn one's back to it).

IMPORTANT QUESTIONS ON ABLUTION

- (i) If the hands and feet have blistered and some lotion or medicine is applied on it and it would cause harm if the application is removed, he may pour water on it during ablution - without removing what is applied.
- (ii) If after performing ablution one realizes that some area remains dry, it is not enough to pass the hand over it but water must be poured over it.
- (iii) If on account of an affliction, it is harmful to pour water over any part one may rub a wet hand over it (that is, perform *masah*). If even that will be harmful, one may leave this portion alone. (The

decision whether it will harm or not will be in consultation of a pious doctor and in the light of personal experience.)

- (iv) If a bandage is tied over an injury and its removal will augment pain, or it is very painful to remove the bandage and re-apply it, then *masah* may be done over the bandage. If such is not the case, the bandage must be removed.
- (v) If the bandage covers a larger area than the injury, then it must be removed and water poured over the area around the injury. However, if the woman cannot herself remove the bandage and re-apply it, and she has no one to help her she must do *masah* over the entire bandage.
- (vi) When ablution is rendered invalid by discharge of something, that thing is termed *najas*. When ablution remains valid after discharge, that thing is not *najas*. Thus, when a little blood emerges from the body and does not flow away from the point of discharge, the blood is not *najas* and ablution remains valid. Also, when someone vomits a little - it was not a mouthful - and it brings out food or water, bile or congested blood, this vomit is not *najas*. It is not *wajib* (obligatory) to wash it. If the vomit is mouthful, then it is impure and the clothes or body it touches must be washed. Such a woman must not rinse her mouth with water taken from a glass because that glass or utensil will become impure. Even if an infant vomits a mouthful the clothes or body she soils must be washed.
- (vii) Ablution does not become invalid when a woman sees another's *satar* or uncovers her own *satar* or performs ablution or takes bath in a naked state. However, it is unlawful and gravely sinful to see another's *satar* or show one's to another. (*Satar* is the portion of the body that must be kept cornered before others)
- (viii) It does not invalidate ablution if someone clips his nails or peels off skin after performing ablution. It is not necessary to wash these portions either. If a woman remembers having performed ablution but

does not remember if her ablution was invalidated or not, it is said to be valid. However, it is better for her to perform it over again.

- (ix) Young children who have not attained adulthood may touch the Qur'an without performing ablution because they are not responsible. However, it is better to encourage them to perform ablution before taking their lessons from the Qur'an but they must not be compelled to do so.

IMPORTANT RULINGS ON BATH

- (i) When a ritual bath becomes *fard* on someone, she must rinse mouth with plenty of water that fills up her mouth up to the throat. She must also snuff water in her nostrils deep to the tender part.
- (ii) When purifying herself before a bath, she must let water go deep into the anus while performing *istinja*. Women must also pour water into the vagina. If this is not done, the bath is not valid.
- (iii) For a bath to be valid, water must be poured into the piercing for earrings and nose rings and under the rings. If the rings are tight these must be agitated so that water goes under them. Similarly, water must be poured into the arm pits and thigh joints.
- (iv) When it is realized after performing the bath that a portion has been left dry, water must be poured over it, it is not necessary to have a bath again.
- (v) If flour has dried up on the nails and water does not reach there, the flour must be removed for ablution or bath to be a valid.
- (vi) If a paste has formed over the teeth, or anything is stuck between teeth, these must be removed otherwise the bath is invalid.
- (vii) Ablution and bath can only be valid if the nail polish is removed first because water cannot penetrate it.

MASAH OVER SOCKS

(١٩) وَعَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَسَأَلْتُهَا عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ إِنْ عَلِيًّا فَإِنَّهُ أَعْلَمُهُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ كَانَ يُسَافِرُ مَعَهُ فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ يَوْمَ وَلَيْلَةٍ لِلْمُقِيمِ وَثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ. (رواه الطحاوي ورواه مسلم عن علي وفيه تصريح بكونه مرفوعاً)

(19) Hazrat Shureeh ibn Hani رحمه الله عليه recalls that he asked Hazrat 'Aishah رضى الله عنها when he presented himself before her. "What is the time-limit of *masah* on the socks?" She directed him to Hazrat Ali رضى الله عنه because, of his companions, he knew most about the ablution of the Prophet ﷺ and he used to travel with him. So he presented himself before Hazrat Ali رضى الله عنه and asked the same question. Hazrat Ali رضى الله عنه informed him that in the case of a local person the *masah* over the socks lasts a day and a night and in the case of the traveller it lasts three days and three nights.

EXPLANATION:

There is ease for us in the religion of Allah. For instance, one of the situations is that when a woman puts on leather socks covering her feet including the ankles after performing ablution, then during her next ablution she will not have to remove the socks to wash her feet. She may simply perform the *masah* over the socks.

RULING.

A woman who is a traveller in the eye of *Shari'ah* can enjoy this facility for three days and nights. She will perform *masah* over her socks as many times as she performs ablution during this period. As for her who stays at home, she will have this facility for a day and a night. At the end of this period, either of them will have to remove the socks and wash the feet during ablution. The period in each case begins from the time the ablution first became invalid after the socks were put on.

The traveller in the eyes of *Shari'ah* means a person

who has gone out of his place of residence and travelled forty eight miles even if he has flown by an aeroplane. Now, if she was at home when she first performed *masah* on the socks and then begins her journey before the period of one day and one night was over, then she will complete the traveller's concession of three days and three nights. On the other hand, if she was travelling when she put on the socks and had begun the *masah* and returned home before a day and a night has passed, she will perform *masah* only for the period of a resident that is, one day and one night; if one day and one night has passed she will remove the socks and wash the feet during ablution. In any case, the period will commence when ablution was first invalidated after the socks were worn (on having performed ablution).

RULING:

The method of performing *masah* is to wet the fingers of both the hands. Place them on the toes and bring them up to the ankles once, pulling them well. At least three fingers of a hand must be used and entire fingers (not merely the tips) must be laid on the feet. If two fingers are used, the *masah* will be invalid.

RULING:

If one of the socks is removed, the *masah* on both feet becomes invalidated. Also, if water pours into one or both socks, the *masah* is no longer valid on both feet. Similarly, when the period of validity expires the *masah* remains invalidated. In these three cases, if the ablution is intact, then only the feet may be washed and socks worn over them. Ritual *Salah* may be offered with this ablution and it is not necessary to make a fresh ablution.

RULING:

When bath becomes obligatory on a woman, even if the period of *masah* has not expired, she must remove the socks and wash her feet during the bath.

RULING:

Normally people wear woolen, cotton or nylon socks. *Masah* on these socks is not correct. However, if the socks are very thick, there is some permission to perform *masah* over them but the details must be

enquired from the Ulama as per peculiar conditions and situation. Where it is not possible to contact a reliable authority, it is better to wash the feet during ablution rather than remain in doubt.

TAYAMMUM IN PLACE OF ABLUTION OF BATH

(٢٠) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ فَضَّلْنَا عَلَى النَّاسِ بِثَلَاثٍ جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا وَجُعِلَتْ تَرَبُّتُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ (رواه مسلم)

(20) Hazrat Huzayfah رَضِيَ اللَّهُ عَنْهُ reported the Messenger of Allah ﷺ as saying:

"We have been made superior to men in three respects, our lines (in ritual *Salah*) are formed like the lines of the angels, all the earth is designated as a mosque for us (be it our home, market-place, a forest or anywhere), the earth is for us a means of cleansing when water is not available to us."

(*Mishkat-ul-Masabeeh, Muslim*)

EXPLANATION: This *Hadith* tells us that when water is not available *Tayammum* (dry cleansing) may be resorted to instead of ablution or bath. The Qur'an, after giving in brief the methods of performing ablution and bath, says about *Tayammum*.

(٢١) وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۖ (سورة النساء)

(21) But if you are ill, or on a journey, or if one of you comes from the privy, or you have had sexual contact with your wives and you cannot find water, then seek clean earth and wipe (with it) your faces and hands....(*an-Nisa*, 4:43)

Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ narrates the saying of the Holy Prophet ﷺ, "Undoubtedly, the pure earth is a means of ablution for a Muslim even if he does not find water for ten years. But when he finds water, he must

use it on his body (depending on what is obligatory on him, ablution or bath)." (*Mishkat*)

Hadath Asghar حدث اصغر (minor defilement, by which ablution becomes invalid) and *Hadath Akbar* حدث اكبر (major defilement whereby ritual bath becomes obligatory) are *Najasat Hukmiyah* (ritual impurities). These cannot be understood by reasoning. Again, ablution and bath that remove the impurity are *Taharat Hukmiyah* (ritual purification). It is not necessary that we understand these things. It is a saying of Allah, the Glorious, and His Messenger ﷺ that ablution and bath attain purity for him who adopts them; in the same way *Tayammum* brings purity. There is no doubt about it at all. Principles and Rulings about *Tayammum* may be found in Books of *Fiqh*. Thus a person may perform *Tayammum* in place of ablution or bath if:

- (i) Water is unavailable.
- (ii) Although water is there but, if used, it may Cause illness, or
- (iii) There is no bucket, rope or any means to pull out water from the well, or
- (iv) Attack by enemy is feared, or
- (v) Water may be a mile away during the journey.

THE METHOD OF TAYAMMUM

In performing *tayammum*, it is obligatory to propose the intention. (I perform *tayammum* to remove impurity, or to offer ritual *Salah*.) Both the hands must then be struck on pure earth. Then, after dusting them, the hands must be rubbed on the face exactly as much of the face as is washed in ablution. The hands must be struck on the earth again and then the right hand must be rubbed with the left and the left with the right as much of it as is washed in ablution. Spaces between the fingers must be rubbed so that every part is covered. The hand must be rubbed in the space below nostrils.

There is no difference in *Tayammum* for ablution and for bath. It brings about the same purity as ablution or bath - depending on what it replaces. There is no *masah* of the head or the feet and it is not necessary to rinse the mouth or clean the nose.

THE NAWAQID OF TAYAMMUM (THAT RENDER S IT INVALID).

Everything that invalidates ablution, invalidates *Tayammum* too. Besides when water becomes available or the ability to use it is restored, then, too, *tayammum* becomes invalid.

RULING:

When someone is obliged to have a ritual bath, it is enough for her to perform one *tayammum*. It is not necessary to perform separate *tayammum* for ablution and bath. Then, if she is faced with anything that invalidates ablution, she must perform a *tayammum* in lieu of ablution. If water is available in such quantity as would suffice for a bath, she must have a bath because when so much water becomes available, bath becomes obligatory.

The necessary information that a person must have before offering his ritual *Salah* has been given in the preceding pages. Details on this topic will be found in the chapter Book of Purity later on in this Book. Some details of impurities now precedes information on ritual *Salah*.

THE VIRTUES OF TAHIYAT UL WUDU

(Salutation to ablution)

(*tahiyatul wudu* is performed of the optional *Salah* offered after performing ablution.)

(٢٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ

لَيْلًا عِنْدَ صَلَاةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي

الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلِكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ

عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا

صَلَّيْتُ بِذَلِكَ الطَّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ. (رواه البخاري)

(22) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has reported that the Holy Prophet ﷺ asked Hazrat Bilal رَضِيَ اللَّهُ عَنْهُ at the time of the *Fajr Salah*, "O Bilal, tell me of your deed since embracing Islam that is most likely to have caused hope in you because I heard the sound of

your sandals ahead of me in Paradise." He answered, "I have not done any deed that has caused me to be more hopeful than that I have always offered as many *rak'at* as were ordained for me after performing ablution during day or night."

Explanation: In a *Hadith* it is said that when a Muslim performs ablution and is very careful about it (in observing its *sunnah* and washing every organ well) then gets up and offers two *rak'at Salah* with full concentration, Paradise is written down for him. (*Sahih Muslim*)

Thus we know that there is a great reward for the two *rak'at Salah* after ablution when offered in a very humble manner. Some authorities have contended that like the *tahiyat ul Masjid* (salutation to Mosque) the reward of this *Salah* is also gained if someone offers the *sunnah* or *fard* after ablution. However, the words of the two *Ahadith* that have been just narrated make it clear that this is an altogether separate *Salah*. (*Tahiyat ul-Masjid* is the name given to the optional *Salah* offered on entering the mosque.) The worshipper must, however, be careful not to offer this *Salah* at a *Makruh* (disliked) time. These are: at *zawal*, after *dawn* until the sun has risen sufficiently, after *Asr* until sunset; it is not correct to pray the optional *Salah* at such hours. Some authorities have said that this *Salah* must be offered before the ablution dries up.

Hazrat Bilal رَضِيَ اللَّهُ عَنْهُ was a special assistant to the Holy Prophet ﷺ as part of his duties, he would walk ahead of the Prophet ﷺ and, the Prophet ﷺ in his dream, saw Bilal رَضِيَ اللَّهُ عَنْهُ ahead of him in Paradise. This was a foreboding of his being a dweller of Paradise and being close to the Prophet ﷺ there as he was in this life. The dreams of Prophets are always true. (*Fatah ul Bari*)

According another version, when Hazrat Bilal رَضِيَ اللَّهُ عَنْهُ revealed the deed which he considered most hopeful to him the Holy Prophet ﷺ said بهذا "Because of it!". Since the excellence is attributed to a particular deed that of offering certain *rak'at* after ablution - we must observe it.

THE OBLIGATION AND IMPORTANCE OF *SALAH*

THE OBLIGATION AND IMPORTANCE OF SALAH

(٢٣) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوا هُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ (ابوداؤد)

(23) Amr bin Shuaib relates from his father who from his grandfather. He reports the Messenger of Allah ﷺ as saying, "Command your children to offer ritual *Salah* while they are yet seven years old. When they attain ten years of age, beat them (if they are lax in *Salah*) and separate their beds (keep girls and boys away (1)) (Abu Dawood)

EXPLANATION:

A *Hadith* carried by *Tirmizi* tells us to teach ritual *Salah* to a child of seven years. This *Hadith* asks us to command them to offer the *Salah* at this age. The two *Ahadith* tell us to teach and command a child of seven years to offer the *Salah*. However, enforce the command when he is ten years old and if he is disobedient, then punish him.

The second pillar of Islam is ritual *Salah*. The Qur'an and *Hadith* lay great emphasis on it. One who rejects the Obligatory status of *Salah* is not a Believer. To neglect it is a grave sin. We are told in *Surah Rum*:

اقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (الرؤم)

..and establish the *salah*, and be not of the associators." (ar-Rum, 30:31)

There is another *Hadith* that says:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

The covenant between them and ourselves is (about) as-*Salah*, so whosoever neglects it turns to disbelief.

Hazrat Abu ad-Darda رضى الله عنه says:

(٢٤) أَوْصَانِي خَلِيلِي أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا وَإِنْ قُطِعْتَ وَحُرِّقْتَ

وَلَا تَتْرَكَ مَكْتُوبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِنَتْ مِنْهُ الذِّمَّةُ

وَلَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ (رواه ابن ماجه)

(24) "My friend, the chief of men ﷺ, has advised me not to associate anyone with Allah even though you be cut to pieces or burnt in fire, and not to neglect the obligatory *Salah* intentionally because if anyone intentionally neglects obligatory *Salah* (when its time is due), then (Allah) is not responsible for this person (so he may suffer torment in this world and the Hereafter), and do not drink wine because it is the key to every other sin." (*Mishkat*, from *Ibn-e-Majah*)

THE POSITION OF AS-SALAH (RITUAL PRAYER) IN THE OBLIGATORY DUTIES OF ISLAM.

There are many obligatory duties in Islam. However, the station accorded to ritual prayer brings it to a very significant position. This importance may be gauged from the fact that other obligatory duties were imposed normally on this earth but the obligations of *as-Salah* was placed by Allah - the One who has no partner - during *mi'raj*, the journey of the Messenger ﷺ to the heavens. Of all the duties, ritual prayers were the first to be imposed by Islam. Besides, in the Hereafter the first thing about which one will be questioned will be this obligation (of ritual prayers). In fact, the criteria of success in the Next world will be on proper discharge of one's obligation of ritual prayers.

Hazrat Abu Hurayrah رضى الله عنه narrates that the chief of the Two worlds ﷺ has said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ

صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ (مشكوة

شريف)

"The first thing about which the slave will be asked on the Day of Resurrection from his deeds will be his ritual prayers. If they come out well, he has succeeded and prospered. But if they were neglected, he will be unsuccessful and be a loser."

In short, ritual prayer was the first thing imposed as obligatory, it will be the first thing about which one will be questioned and on the Day of Resurrection success or failure will depend on how this duty was discharged.

There are many people who do not offer *Salah* but they call themselves better than those who pray and claim to be sure dwellers of Paradise. They are misguided by the devil. He keeps them under the misconception "what's wrong if I do not offer my *Salah*? I run free dispensaries I do social work and help Allah's creatures." The fact is if a man omits to offer ritual *Salah*, he has collected nothing in his life because no other deed will be approved if *as-Salah* is not among his deeds.

SUCCESS IN THE HEREAFTER IS REAL SUCCESS

Those people who have adopted Islam as their religion and believe Qur'an and *sunnah* to be True, realize that true success is the success in the Next World. Then, when it is known that ritual prayers hold the key to success in the Hereafter we must pay full attention to offer ritual prayers in the proper form. Even if observance of this duty may cause a little rescheduling of hours of comfort and day to day business, an intelligent man sees the benefits of the Next World and does not mind minor changes in this life. Let him picture the favours and blessings available in Paradise - the places, gardens, rivers, golden trees, etc. Compare these benefits with the fire of Hell that is sixty nine times hotter than the fire we know in this world. Would it not be wise to give up a little comfort here - some sleep, hours of play and rest - and tolerate a little loss of worldly benefits and save oneself from the Fire of Hell and enjoy the benefits of Paradise?

It has been said in the previous lines that if ritual prayers are properly offered one may hope to succeed in the next world otherwise he will be unsuccessful. It has to be seen properly. It means that a man has offered his ritual prayers regularly from the time he attained maturity till his death. He has taken care of the time when his *Salah* become due and not procrastinated in this matter. He must have been careful of the details in

Salah - within each prayer certain things are basic and obligatory (the *fara'id* of *as-Salah*), some are *sunnah* and some *mustahab*. He must have memorized the various passages recited in different postures. If he had observed these things in his *as-Salah*, he would be successful. Whatever deficiency may be found in their observance would represent failure to that extent. If the *fara'id* within the prayer are omitted, the prayer is void. The omission of its *wajib* (lesser degree of obligatory acts) may be corrected within the prayer if recalled or the prayer has to be repeated. Omission of other acts lessens the reward accordingly.

THE VALUE OF EACH SALAH

الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ (بخارى وغيره)

As for him who misses his *Asr Salah*, it is as though he has lost his family members and all his wealth. (Bukhari and Others)

The Holy Prophet ﷺ has said, "Allah has prescribed five *Salah* over men. As for him who performs ablution well, offers the *Salah* at their appointed time, bows and prostrates in right manner. Allah has taken over responsibility and given an assurance to forgive him. But, as for him who does not do so, no responsibility rests with Allah to forgive him. It is His discretion, He may or may not forgive him."

THE ENTIRE BODY IS ENGAGED IN WORSHIP

It is the beauty of ritual *Salah* that when he is engaged in offering his *Salah*, the man's entire body is occupied in worship. He has to use each organ at the appropriate time in an appropriate manner - his hands, feet, head, back, nose, eyes and tongue. Each movement is regulated as if his entire body obeys the Command of Allah. When a man or woman prays in correct manner, he will keep himself away from sinful activity everytime. Qur'an Says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت)

Surely the *Salah* forbids indecency and evil. (al-Ankabut, 29:45)

CARELESSNESS IN OBSERVING TIME OF SALAH IS A HYPOCRITES DEED.

The noble Messenger of Allah ﷺ has said about the *Salah* whose timing is not observed that the person who does so prays a hypocrite's prayer who sits wasting his time waiting for the sun until its light fades then he hurries along rushing the Four bows remembering Allah but a little in this exercise.

WOMEN ARE REMINDED OF SALAH PARTICULARLY

(٢٥) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمَرْءُ

إِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَأَحْصَتْ فَرْجَهَا وَأَطَاعَتْ

بَعْلَهَا فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ (رواه ابو نعيم في الحلية)

(25) Hazrat Anas رضي الله عنه has said that the Messenger of Allah ﷺ said, "A woman when she offers *Salah* five times, Fasts during the month of Fasting, preserves her chastity, and obeys her husband - she may then enter Paradise through whichever door she chooses." (Mishkat on the authority of Abu Na'eem)

EXPLANATION : The woman has been given glad tidings of Paradise if she accomplishes certain tasks. It is the duty of every Muslim woman to fulfil these duties. The first of these is to offer the five times *Salah* every day. These are obligatory on every Muslim, man or woman and they all know the timings of these five *Salah*. Whatever the condition, whatever the situation, these *Salah* have to be offered at their times. Illness, journey, pain, sorrow, happiness - it is immaterial what condition or situation a man passes through. Only women are excluded from this obligation during their menstrual period; rather, it is not permitted to offer *Salah* during menstruation. However, we are living in an era when disobedience to authority is the rule of the day. The Commands of Allah are neglected. Sinful living is evident everywhere. There are very few men and women who care to obey the Commands of Allah. When parents are derelict, their children are irreligious. How many homes are there where not one *Salah* is offered, no

supplication directed to Allah, the *kalimah* is not on the lips - twenty four hours pass by in this manner? How sad! The entire home does not remember Allah. What to speak of a house, neighbourhoods upon neighbourhoods inhabited by those who deny Allah by their deeds. Pass by a street and you will hear songs being played at full volume. Yet, your ears will not catch a child's voice reciting the Qur'an *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* To Allah we belong and to Him is our return!

THE FATE OF THE DERELICT WORSHIPPER

It is compulsory for every Muslim, man or woman, to offer ritual *Salah* at their appointed times. Our beloved Prophet ﷺ has said, "Ritual *Salah* will be a radiant light (for his faith), a guide (as a salvation for him) for the person who is regular in offering ritual *Salah*. However, he who is irregular with his ritual *Salah* will stand with Qarun (korah), Haman, Fir'aun (Pharaoh) and Ubayy bin Khalf on the Day of Resurrection." (*Mishkat*)

This shows how important a part of worship ritual *Salah* is. Those who are irregular in offering ritual *Salah* will be grouped with four first-rank infidels who are always listed as foremost rebels against Allah's Commands. Is it not foolish to do a thing that will cause the doer to stand with these rebels. Our religious elders suggest that the mention of these four rebels corresponds to the four kinds of people who neglect ritual *Salah*.

- (i) They are negligent because of their rule or sovereignty. They will be with Fir'aun who rebelled on account of his sovereignty.
- (ii) They are negligent because of their wealth. Their fate will be with Qarun who was an insurgent because of his wealth.
- (iii) They are negligent because of their high office. They will be with Haman who rebelled against Allah because he was Fir'aun's minister.
- (iv) They neglect ritual *Salah* because of their business. They will stand with Ubayy bin Khalf. He was a polytheist and was engaged in business. He was killed by the Holy Prophet ﷺ himself.

Ritual *Salah* are omitted for other reasons too. For instance, someone neglects them to tend her children, to sleep late in the morning, to sleep early at night (and miss 'Isha). Someone else misses the *Salah* on account of travel or hardship and sorrow. Often these things are the cause of missing ritual *Salah*. These things are allowed to happen although ritual *Salah* must be offered under all circumstances - as long as a person lives, he is not allowed by *Shari'ah* to overlook *as-Salah*.

AS-SALAH IS FARD IN HAPPINESS OR SORROW, TRAVEL OR SOJOURN, OBSTACLES AND ILLNESS.

If a man is ill or in pain and he cannot stand, he must pray sitting. If that is not possible, he may pray while he lies down. If the journey is at least forty eight miles, his *fard* (obligatory) *Salah* are reduced from four *Rika'at* to two. This travel may be by any means, air, sea or land. If there is a risk of missing the means of transport, one may give up the *sunnah Salah*. Like the *fard*, the three *raka'at* of *witr* cannot be omitted because they are *wajib* (obligatory). Some women who are normally regular in offering their *Salah*, miss them during a journey on the plea that they cannot observe veil although the burqah (veil) they are putting on is enough during their *Salah*. Many men also neglect *Salah* in journey although they are otherwise regular. It is the devil's Promptings that keeps one from offering *Salah* during a journey. Similarly, a child weeps at all times but other acts are not given up then why single out ritual *Salah* for neglect. A slight cold or fever is blown out of proportion to put forth as an excuse for neglecting ritual prayers. If the reality of conditions in the grave and on Doomsday and the comfort in Paradise or horrible punishment in Hell were borne in mind, then we would consider ritual *Salah* as the most essential task before us.

WOMEN NEGLECT SALAH DURING WEDDING.

During marriage ceremonies women neglect ritual *Salah* they are very mindful of the customs that they have invented. A bride considers it shameful to offer *Salah* while she is attained as a bride. She may eat or drink but she cannot offer her *Salah*; how surprising!

The second advice is about the Fasts during Ramadhan. Fasting is among the basic tenets of Islam. We had heard about women of the earlier generations that they may have neglected *Salah* but were ahead of men in fasting. Today's women are derelict in both *Salah* and Fasting. Not only that they ridicule *Salah* and Fasting, they are brought up in our schools and colleges! They speak in a derogatory manner about Islam's teachings. One has not to live in this world for ever. We must think about the grave and about the next life. Let us not behave as though we will live here forever.

يَحْسَبُ أَنَّ مَا لَهُ أَخْلَدُهُ (الهمزة)

"He thinks that his wealth will make him live forever." (*al-Humazah*, 104:3)

The third advice given to women is to maintain her chastity. Live honourably. Her modesty must keep her away from strangers and observe the veil. She may not go out of the house unnecessarily. If she has to emerge from the house, she may go in the company of a *mehram* (a close relative with whom marriage is out of question, like father, brother, etc) and be mindful of the veil. Today these things are neglected. Many girls who go to school and college ridicule the veil and consider modesty a faulty character. Boys and girls are friends in college. Modesty is cast away and many things are done under cover of friendship and unmarried mothers throw away their babies in dustbins. Everything happens before our eyes but we cannot see. Even men are not happy to ask their daughters and daughters-in-law to observe the injunctions of *Shari'ah*. After all, they are brainwashed by enemies of Islam, the Jews and Christians.

فَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ (الشعراء)

"And those who do wrong will soon know to what eventual place of turning they will turn back."
(*ash-Shu'ara*, 26:227)

A husband has rights over his wife. Thus, we see in the Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ (سورة النساء)

"Men are the managers of the affairs of woman, because Allah has made the one to excel the other...." (*an-Nisa* 4:34)

Men are caretakers of women because Allah has given some excellence over the others. We are told in *surah al-Baqarah*:

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ (البقرة)

".....For men there is a step above them."
(*al-Baqarah*, 2:228)

These verses of the Qur'an explicitly place men as guardians and leaders of women. The upbringing of children and family affairs are managed by both of them through consultation and mutual love. Yet, the husband enjoys superiority. Allah has not only bestowed on man with stronger physique but He has also granted him superior intelligence, higher degree of tolerance, strength and courage with some exceptions, men enjoy superiority over women because of these qualities. It is essential to obey one's superior otherwise there is a suspension and confusion in the running of affairs. Women of this age refuse to accept men as their leaders and most of them go to the extent that they feel insulted to be called wife of a man; they would prefer to be seen as friends.

When *Shari'ah* ruled that a woman may marry only one man and subordinated her to this particular man, it puts an end to this very concept of friendship. There is no formal ceremony to begin a friendship, no request and no consent, and no need for witnesses. When hearts meet, the eyes agree, a friendship begins. This is not the method of the Holy Prophets عليهم السلام. It is also against the principles of humanity. Today, man does not recognize his value as a human being. He moves the way of the animals and says that he has progressed.

However, the gist of the discussion is that a woman who offers her *Salah* five times a day, observes Fasting during Ramadhan, and preserves her chastity and she obeys her husband - she is given the glad tidings by the

seal of Prophet ﷺ that she will be allowed to enter Paradise through whichever of its doors she chooses.

May Allah inspire every Muslim woman to seek Paradise and put her on deeds that are on the path to Paradise.

وَبِاللَّهِ التَّوْفِيقُ-

THE IMPORTANCE OF HUMILITY IN SALAH

(٢٦) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ رَأَى النَّبِيُّ ﷺ غُلَامًا لَنَا يُقَالُ لَهُ 'أَفْلَحُ' إِذَا سَجَدَ نَفَخَ فَقَالَ يَا أَفْلَحُ تَرَبُّ وَجْهَكَ. (رواه الترمذی)

(26) Hazrat Umm Salmah رَضِيَ اللَّهُ عَنْهَا reports that the Holy Prophet ﷺ saw our slave named Aflah when he prostrated he first blew over the place (to disburse the dust) so he said to him, "Aflah, let your face be dusty!" (Tirmizi)

Explanation: Ritual *Salah* is the greatest form of worship. The worshipper presents himself before his Lord in utmost humility. He goes to the extent of placing down on the earth the most noble of his organs, the crown or the head. After a man has done so, he has no better way to show his humility.

Thus, when *as-Salah* is a form of worship and the whole of it is to express man's helplessness and humility, what does it matter if there were dust on the ground? When the aim is to place the noblest of his organs on the earth, why blow out dust? Rather, dusty head carrying earth on the forehead reflects humbleness in man. This is why our beloved Prophet ﷺ directed Hazrat Aflah رَضِيَ اللَّهُ عَنْهُ to let his face be covered with dust.

One of the aims of ritual *Salah* is to erase self-consciousness. It is a means to crush arrogance and to surpress egoism. How will a man concentrate in his worship and turn towards Allah when, even in this form of worship (the ritual prayer) he is worried about the crease on his clothes and the dust on his place of worship. The majesty and awe of the Lord of the worlds

must be understood and when a man sees this and stands before Him, is not his own entity simply insignificant?

EVERYTHING THAT INTERRUPTS CONCENTRATION FROM AS-SALAH IS MAKRUH (DISLIKED).

Thus every such thing is disliked that disturbs thought in ritual *Salah*, distracts the worshipper and attracts his attention towards Allah's creation. Humility in *Salah* is to keep one's mind attached to what one does and says while engaged in it.

THE HIGHEST STAGE OF HUMILITY.

The highest degree of humility in prayer is to see Allah before him. If the worshipper cannot attain this attitude, then he must presume that Allah sees him. Persistence in assuming so will get the worshipper to this degree of humility. The Qur'an says about this attitude:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (المؤمنون)

"Prosperous indeed are the Believers, Those who in their *Salah* are humble...." (al-Mu'minun, 23:1-2)

It is *Makruh* (undesirable, disliked) to set one's clothes right, watch the design on the *Salah* rug, or pick up pebbles from the ground because they divert attention from *Salah* and affect humility.

WE ARE NOT ALLOWED TO TOUCH PEBBLES WHILE PRAYING.

The Holy Prophet ﷺ has said:

إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى فَإِنَّ الرَّحْمَةَ تُوَجَّهُ (ترمذی)

"When any of you stands up for ritual *Salah*, he should not touch the pebbles because the Mercy of Allah is directed towards him." (Tirmizi) (It is, therefore, wrong to turn one's attention away from it to something else.)

When a worshipper hopes to get his reward in the next world for the *Salah* that he offers and to gain admittance to Paradise on this basis, it is very careless

of him to be inattentive in the *Salah*. Pay full attention to the ritual *Salah* you are engaged in and consider it a valuable asset and a great blessing. The time a worshipper spends in his *Salah* is actually spent in true living because it is the peculiarity of a Believer that he finds time from the complexities of material pursuits to devote himself to prayer.

THE HYPOCRITE'S SALAH

The Qur'an says about the hypocrite

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى (النساء)

"And when they stand up for *Salah*, they stand up lazily...." (an-Nisa 4:142)

It is not the trait of a Believer that he shows laziness and disinterest while he rises for *Salah*. He is humble, attentive and persevering, never in a hurry.

DIFFERENT VALUES OF REWARD AGAINST SALAH.

The Holy Prophet ﷺ has said,

(٢٧) إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَوَاتِهِ تَسْعُهَا

ثُمَّهَا سَبْعُهَا سُدُسُهَا خُمُسُهَا رُبْعُهَا ثُلُثُهَا نِصْفُهَا (ابوداؤد)

(27) "Indeed, a man finishes his ritual *Salah*, and a reward is not written for him except a tenth of it, or the ninth, eighth, seventh, sixth, fifth, fourth or half of it." (Abu Dawood)

This shows that reward depends on how a worshipper has offered his *Salah*. The degree of humility, sincerity and the attention paid to the various *sunnah* of the *Salah* influence the reward thereagainst.

HAZRAT ABU BAKR SIDDIQ رَضِيَ اللَّهُ عَنْهُ REPROACHES ON SWINGING IN SALAH.

The wife of Hazrat Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ Hazrat Umm Ruman رَضِيَ اللَّهُ عَنْهَا says that while she was offering ritual *Salah* one day, she happened to lean sometimes on one side and sometimes to the other. On seeing this, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ reproached her so vociferously that she almost interrupted her *Salah*. Afterwards, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ told her that he had heard the Messenger of Allah ﷺ say, "When a person arises for

the *Salah*, he must keep himself stationary. Do not lean now here, now there like the Jews because it is part of ritual *Salah* to keep one's organs motionless." (Durr Mansur)

INADEQUACY OF THE BOW AND PROSTRATION IS LIKE STEALING FROM SALAH

(٢٨) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَسْوَأُ

النَّاسِ سَرَقَةً أَلَّذِي يَسْرِقُ مِنْ صَلَوَاتِهِ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ

يَسْرِقُ مِنْ صَلَوَاتِهِ قَالَ لَا يُتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا (رواه احمد)

(28) We have from Abi Qatadah رَضِيَ اللَّهُ عَنْهُ who reports the Messenger of Allah ﷺ as saying: "The worst of men is he who steals from his *Salah*." The Companions رَضِيَ اللَّهُ عَنْهُمْ asked, "And, how does he steal from his *Salah*?" He said, "He does not bow and prostrate perfectly." (Ahmad)

Explanation: This *Hadith* tells us that when bowing and prostration are imperfect, the worshipper is committing the worst of thefts. A thief steals someone else's property but here he deceives himself and the theft is of something that will be of use to him in the Hereafter—an asset that could gain him entry into Paradise. When a man has decided to offer his *Salah*, why must he delay it and why must he hurry bowing and prostrations. When you offer your *Salah*, be cool and serene. Go to the bowing posture composedly, recite the formula three times slowly (and if you repeat it five or seven times, the better for you) and then arise reciting (Allah has heard him who praises Him). While standing recite رَبَّنَا لَكَ الْحَمْدُ (O Allah! All Praise is for you.) Then go to the prostration posture. Be composed while you prostrate and recite the formula three (or five or seven) times. Get up into the sitting position and be in this position a while. Then prostrate again and repeat what you said in the first prostration.

Many men and women offer their *Salah* so rapidly that it seems as if there is panic around and they are running away from something. In this way they do not do justice to any posture of the *Salah* and this is termed

as theft from *salah*.

THE SALAH CURSES SOME OF THE WORSHIPPERS.

Some versions tell us of a man who is not prompt and punctual in offering his *Salah* and does not perform the ablution carefully, neither has he his heart in the worship nor does he bow and prostrate as is required of him, then the *Salah* leaves him in a black form cursing him the while, 'May Allah cast you away as you have thrown me away.' Then that *Salah* is wrapped in rags and hurled at the face of the worshipper. (Tabarani, etc)

أَعَاذَنَا اللَّهُ مِنْ ذَلِكَ

May Allah keep us away from such a thing!

May Allah grow in us a desire for worship and cause as-*Salah* to be the delight of our eyes. *Aameen*.

THE METHOD OF OFFERING RITUAL SALAH

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THE METHOD OF OFFERING RITUAL SALAH

THE METHOD OF OFFERING RITUAL SALAH FOR WOMEN

"After she has performed her ablution, the worshipper should stand on a pure place facing the *Qiblah* and form an intention of the *Salah* that she is offering. The intention may be formed in the mind itself or softly spoken not by the tongue. Then she should say "*Allahu Akbar*." This is the *Takbir Tahrimah*. While she says this, she may raise her hands up to the shoulders without taking them out of the dupatta or the covering sheet. Then she rests the hands on her chest so that the right palm is over the left hand. She may then recite the *Thana*, *اللهم سبحانك اللهم* *Tawwuz*, *اعوذ بالله من الشيطان الرجيم* *Tasmiyah* *بسم الله* *وَالصَّالِينَ* and *surah al-Fatihah* up to last word *آمِينَ* (Aameen, oh Allah let it be so!). Then, saying the *Tasmiyah* she may recite any *surah* of the Qur'an or any three verses from any where in the Qur'an.

Then, saying *Allahu Akbar*, she may bow down. The fingers of the hands must be held together and placed on the knees. The arms must be attached to the ribs and she must recite the formula (*tasbeeh*) of the *Ruku'* at least three times. *سُبْحَانَ رَبِّيَ الْعَظِيمِ*. Then saying the *tasmir* *رَبَّنَا إِنَّكَ سَمِيعُ الدُّعَاءِ* she must stand up and say the *tahmid* *الْحَمْدُ*. When she has stood erect a while she should saying the *takbir* (*Allahu Akbar*) go down to the prostration posture. She must place the knees on the floor and then her hands. She must then place her face between the hands, the nose first followed by the forehead. The arms must rest on the floor. The fingers of the hands and the toes must be turned towards the *Qiblah*. The feet must not be kept erect but they must lie down towards the right side. While prostrating she must gather herself into a contraction, the stomach attached to the thighs and the elbows to the ribs. She must recite the *tasbeeh* of the *sajdah* (prostration) at least three times *سُبْحَانَ رَبِّيَ الْأَعْلَى*. Then, saying *Allahu Akbar* she must sit down, the feet drawn to the right, the left part of her

hips placed on the floor supporting her body. The hands must be placed on the thighs, its fingers drawn close together pointing towards the *Qiblah*. Then, saying *Allahu Akbar* she may perform the second prostration. It will be done exactly as the first prostration and the same *tasbeih* will be recited three times. When she will arise from this prostration, she will have offered one *rak'ah* (singular of *raka'at*.)

Saying *Allahu Akbar*, she must arise from the second prostration for the second *rak'ah*. When she stands she must not support herself by placing the hands on the floor but arise straightaway. Standing as in the first *raka'h*, she must recite the *tasmiyah*, surah *al-Fatihah*, remembering to say *Aameen* on completing it, the *tasmiyah* again and any *surah* of the Qur'an or any of its three verses. Then, she may complete the *rak'ah* as before by bowing once and prostrating twice. After the second prostration, instead of arising directly, she must sit down in the same way as she sat after the first prostration. In this posture she must recite the *tashahhud* to the end; however when she is at the recital of *اشهد ان لا اله الا الله* she must form a circle with the third finger and the thumb of the right hand and close the other fingers and when she says *لا اله الا الله* she must raise the index finger and when she says *الا الله* she must drop it but she must let the form that the fingers have shaped remain till the termination of the *Salah*.

After the *tashahhud* she may recite the *durood* and a supplication from the Qur'an or *Hadith*. Then she may turn her face to the right and say *السلام عليكم ورحمة الله* and propose to end the *Salah* and at the word *عليكم* ("on you") she may intend to address the salutation to the angels who are on her right. Then she may turn to the left and repeat the words *السلام عليكم ورحمة الله* and intend the address to the angels on the left side. This completes the ritual *Salah* of two *raka'at*.

The two *rak'at* compose a ritual *Salah* that is *fard*, *sunnah* or *nafl* (optional), while the three *rak'at* *Salah* are the *fard* of *maghrib* or the *witr* after 'Isha. The *sunnah* or *nafl* are never made up of three *rak'at*. The four *rak'at* *Salah* may be *fard*, *sunnah* or *nafl*.

If a worshipper is offering four *rak'at*, she may recite

upto the end of the *tashahhud* *عبده ورسوله* in the second *rak'ah* and get up saying *Allahu Akbar* and complete the remaining two *rak'at*. When she gets up for the third, she must begin with the recital of the *tasmiyah*. Then she may recite *al-fatihah* and a chapter of the Qur'an as instructed for the second *rak'at*. Then she may go through the other postures of the *Salah*, the bowing and the prostration. After the second prostration of the third *rak'at* she will arise for the fourth *rak'at* without supporting herself (with the hands on the ground). She will again go through the *tasmiyah*, the *al-Fatihah* and a *surah*, then the bowing, and finally the two prostrations. She will then sit down as she had done after the second *rak'ah* and recite the *Tashahhud*, the *durood* and the supplication and finally the two salutations to end the *Salah*.

In the second, third and fourth *raka't* the *thana*, and *t'awwuz* are not recited. These begin with the recital of the *tasmiyah*. Further, when a four *rak'at fard Salah* is being offered, no chapter (*surah*) or verse of the Qur'an is recited after the *surah al-Fatihah*; after *al-Fatihah* one goes straight to the bowing posture. In any other *Salah* of four *rak'at* (that is not *fard*) a *surah* or atleast three verses of the Qur'an are recited after *al-Fatihah* in every *rak'ah* and this is *wajib* (obligatory next to *fard*).

These methods discussed the two or four *rak'at Salah*. The three *rak'at* of *Maghrib* are completed by the worshipper arising after the second *rak'ah* as she would for a four *rak'at Salah*. In the third *rak'ah* she would recite the *tasmiyah*, *al-Fatihah* and bowdown, then prostrate. After the second prostration, she would sit down as she sat down after the second and recite the *tashahhud*, the *durood* and the supplication. Then, she would go through the salutation on the right side and left, completing her three *rak'at Salah*.

NOTE (i) In the second *rak'ah*, the *durood* and supplication are recited after the *tashahhud* only if this is also the last *rak'ah* of the *Salah*. If the prayer is made up of four *raka'at*, the worshipper recites the *tashahhud* to the end and gets up for the third *rak'ah*. The *durood* and supplication are recited only in the last *rak'ah* of a prayer when the salutation is also offered.

NOTE (ii) Whatever the nature of the ritual *Salah* (*fard*, *sunnah* or *nafl*), the hands are bound together in the standing posture in every *rak'ah*. The method has been described when the first *rak'ah* was taught the first time.

NOTE (iii) The standing posture in the ritual *Salah* is known as *Qiyam*. The sitting down between the first and second prostration is known as *Jalsah*. The getting from the bow and standing erect for a while is called *Qawmah*. The sitting down after the second prostration in the second and fourth *rak'ah* when the *tashahhud* is read is called the *Qa'dah*. In a ritual *Salah* that is made up of two *rak'at*, there is only one *Qa'dah* while in one comprising three or four *raka'at*, there are two *Qa'dahs*. The first is then known as *Qa'dah Ula* (first sitting) and the second as *Qa'dah Akhirah* (last sitting).

IMPORTANT RULINGS

- (1) Women are not required to offer the Friday *Salah*. They may offer the *Zuhr Salah* as usual in their homes. However, if a woman does go to the mosque and offers the Friday *Salah* behind the Imam, her *Salah* will be valid and she will not then have to offer the *Zuhr Salah*.
- (2) When she offers a *Salah* behind an Imam, she must include in the intention that she will follow the Imam.
- (3) When she offers the congregational *Salah*, she must not recite the *surah al-Fatihah* and the other *surah* in any of the *rak'at* (but keep quiet).
- (4) Except for the *al-Fatihah* that is recited in every *rak'ah*, no other *surah* has been nominated for any ritual *Salah* by *Shari'ah*. Therefore, if any one fixes any *surah* for a *Salah*, on his own, assuming that if that *surah* were not recited, the *Salah* would remain inconclusive, he would be doing something that is *makruh* (disliked).

AN IMPORTANT ADVICE TO WOMEN

It must be understood very well that one of the pre-conditions of ritual *Salah* is to keep the body covered. Men must cover their bodies from the navel to the knees; this much is *fard*. Women are obliged to cover their entire body. Everything must be covered - the

stomach, the back, the head, etc. However the *Salah* will be valid if the face, feet or knuckles are visible because these do not form part of the *satr* (the area to be covered) but if they are also covered the *Salah* will even then be valid.

It must also be understood that in the eyes of *Shari'ah* it is alike to wear fine clothes that reveal the hair or body or not to wear anything at all - because it does not cover the body. Today, women dress in the fashion of the day and they do not obey the injunction of *Shari'ah*. A thin dupatta or sheet is normally used. It is also used during *Salah*. Since it reveals the head and neck and below it, the *Salah* is not valid when used while offering *Salah*. This malady is common to religious families too. The added problem is that they are not ready to heed any one who advises them on this account. Also, it is not limited to the dupatta alone, the shirt that is worn is either sleeveless or half-sleeved. In some areas, the women leave the calves uncovered. It is more marked among women who don saris that they do not cover the arms or the shin. Because of the short blouse, much of the stomach is also visible especially if she is a fat woman. This condition persists when they get up for *Salah* although the *Salah* are not valid in this condition. Now, if these women are not willing to give up this fashion although it is against *shari'ah*, they may at least cover themselves up well with a sheet so that every organ defined under *satr* remains covered. The hair on the head, the neck, chest, arms etc. should all be covered. Even when they are not offering *Salah*, they must wear thick clothes. In the *Salah*, it is more important so that *Salah* remain valid.

RULING:

While a woman is engaged in *Salah*, she uncovers one fourth of her shin, or one-fourth of the thigh, or one-fourth of the arm and if they remain uncovered for such a time as it takes one to recite *subhan Allah* thrice, then her *Salah* become invalid. She must redeem them. However, if it did not remain open that much time and she managed to re-cover immediately afterwards, the *Salah* are valid. In the same way whenever

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It must be understood very well that one of the pre-conditions of ritual *Salah* is to keep the body covered. Men must cover their bodies from the navel to the knees; this much is *fard*. Women are obliged to cover their entire body. Everything must be covered - the

stomach, the back, the head, etc. However the *Salah* will be valid if the face, feet or knuckles are visible because these do not form part of the *satr* (the area to be covered) but if they are also covered the *Salah* will even then be valid.

It must also be understood that in the eyes of *Shari'ah* it is alike to wear fine clothes that reveal the hair or body or not to wear anything at all - because it does not cover the body. Today, women dress in the fashion of the day and they do not obey the injunction of *Shari'ah*. A thin dupatta or sheet is normally used. It is also used during *Salah*. Since it reveals the head and neck and below it, the *Salah* is not valid when used while offering *Salah*. This malady is common to religious families too. The added problem is that they are not ready to heed any one who advises them on this account. Also, it is not limited to the dupatta alone, the shirt that is worn is either sleeveless or half-sleeved. In some areas, the women leave the calves uncovered. It is more marked among women who don saris that they do not cover the arms or the shin. Because of the short blouse, much of the stomach is also visible especially if she is a fat woman. This condition persists when they get up for *Salah* although the *Salah* are not valid in this condition. Now, if these women are not willing to give up this fashion although it is against *shari'ah*, they may at least cover themselves up well with a sheet so that every organ defined under *satr* remains covered. The hair on the head, the neck, chest, arms etc. should all be covered. Even when they are not offering *Salah*, they must wear thick clothes. In the *Salah*, it is more important so that *Salah* remain valid.

RULING:

While a woman is engaged in *Salah*, she uncovers one fourth of her shin, or one-fourth of the thigh, or one-fourth of the arm and if they remain uncovered for such a time as it takes one to recite *subhan Allah* thrice, then her *Salah* become invalid. She must redeem them. However, if it did not remain open that much time and she managed to re-cover immediately afterwards, the *Salah* are valid. In the same way whenever

one-fourth of any part of the body that has to be covered it being *wajib*, then the *Salah* are void. For example, if one-fourth of the ear, one-fourth of the hair or one-fourth of the head, etc. remain uncovered for the time it takes one to recite *Subhan Allah* three times, the *Salah* will be void and must be offered all over again.

A DISCUSSION ON *SAJDAH SAHWA* (Remedial prostration)

A DISCUSSION ON *SAJDAH SAHWA*

(٢٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ حَتَّى لَا يَذَرِيكُمْ صَلَاتِي فَإِذَا وَجَدَ ذَلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ (رواه البخارى و مسلم)

(29) Hazrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said, "When one of you stands up for *Salah*, the satan comes to him and diverts his mind here and there so that he forgets how many *rak'* at he has offered. When this happens to any of you, he must prostrate twice while he is sitting down." (*Mishkat*)

Explanation: The ritual *Salah* is a great pious act. The devil is not pleased when any woman engages herself in it. He, therefore, schemes that the *Salah* be imperfected by diverting the mind of the worshipper to worldly affairs that she may commit mistakes. The resultant defect in *Salah* may be rectified by performing the *sajdah sahwa* (the Remedial prostration) in the last *Qa'dah* of the ritual *Salah*. When the *Tashahhud* is recited to the end, two *sajdahs* (prostrations) are made. The meaning of *sahw* is 'mistake' and the phrase means prostration of mistake. This is what is mentioned in the foregoing *Hadith*.

The *sajdah sahwa* becomes obligatory on a worshipper in these cases:

- (i) omission of a *wajib* (near obligatory act) of the *salah*,
- (ii) delay in performing a *wajib* or *fard* (near-obligatory or obligatory moves) of the *salah*,
- (iii) repetition of a *fard* in *salah*, (e.g. performing two bows or three prostrations in one *rak'ah*), provided these things are done by mistake. If they are done intentionally the *sajdah sahwa* is not a solution

but the entire prayer will have to be repeated.

RULINGS:

- (1) When a *fard* (obligatory) move of the ritual prayer is omitted even through oversight - it will not be redeemed by performing *sajdah sahwa*. The *Salah* will have to be offered all over again.
- (2) If a woman commits many mistakes in a *Salah* each of which makes the performance of *sajdah sahwa* obligatory, she will have to perform only one *sajdah sahwa* (of two prostrations) to rectify all of her mistakes. More than one *sajdah sahwa* will not be performed in a *Salah*.
- (3) Whichever mistake makes it obligatory to perform *sajdah sahwa* in a *fard* (obligatory) *Salah*, also makes it obligatory in the *nafl* (optional), *sunnah* and *witr* *Salah*. (However, some actions are exempt from this rule in the optional and *ghair-muwakkadah* prayers. These will be discussed later, *Insha Allah*.)
- (4) If the woman forgets to recite the *surah al-Fatihah* and only recites the other *surah* or she recites a *surah*, before she recites *al-Fatihah* and remembers it later, the performance of *sajdah sahwa* becomes obligatory on her.
- (5) A woman who is offering the *fard* and forgets to add a *surah* to *al-Fatihah* in the first two *rak'at*, she may then recite the *surah* after *al-Fatihah* in the next two *rak'at* and perform the *sajdah sahwa*. If she forgets to do so in only one of the first two *rak'at*, then she may add it to one of the last two *rak'at* and perform the *sajdah sahwa*. But, if she does not remember to add the *surah* in the later *rak'at*, then too the performance of *sajdah sahwa* will render her *Salah* valid.
- (6) It is *wajib* to add a *surah* in all the *rak'at* of *sunnah* and *nafl*. Thus if she forgets to do so in any of the *rak'at*, she will have to perform the *sajdah sahwa*.
- (7) After reciting *al-Fatihah*, she takes time in deciding which *surah* to add and it takes the time in which one may recite *Subhan Allah* three times,

it is then obligatory on her to perform the *sajdah sahwa*.

- (8) When a woman has offered her *rak'at* and just before the salutation she begins to wonder if she has offered three *rak'at* or four and takes the time it would take one to recite *Subhan Allah* three times before concluding that she has offered four *rak'at*, she will have to perform the *sajdah sahwa*.
- (9) She forgetfully ponders over something after reciting *al-Fatihah* and a *surah* so that she delays her bowing move by the time referred to above, she will have to perform *sajdah sahwa*.
- (10) While reciting, a woman stops and ponders over something taking that time, or when sitting for the *tashahhud* she thinks of something and delays for that time the recital, or after getting up the bowing down she stands thinking for the same time - in all these situations it is obligatory to perform *sajdah sahwa*. In short, when the performance of a *fard* or *wajib* move is delayed for a time equal to that taken to recite *Subhan Allah* three times, *sajdah sahwa* becomes obligatory.
- (11) In a ritual *fard* *Salah* made up of three *rak'at* or four or in the *witr*, when at the end of the second *rak'ah*, she recites the *tashahhud* twice, she will have to perform the *sajdah sahwa*. Also, in this position (the first *Qa'dah*), instead of arising after the *tashahhud*, she recites the *durood* 'up to the words *Allahuma salli 'ala Muhammad*' or more than that and then arises for the third *rak'ah*, the *sajdah sahwa* becomes obligatory. If she had recited less than these words, then *sajdah sahwa* is not obligatory. The same rule applies to the four *sunnah rak'at* of *Zuhr* when the foregoing mistake is made.
- (12) It is permissible to recite the *durood* after the *tashahhud* in the first *Qa'dah* of a four *rak'at* *nafl* or *ghair muwakkadah sunnah*. Therefore, if anyone recites it, the *sajdah sahwa* will not be obligatory. However, if in the first *Qa'dah* the *tashahhud* is recited twice, *sajdah sahwa* will be

obligatory in these *Salah* also.

- (13) If instead of the *tashahhud*, she recites *al-Fatihah* or something else, she will have to perform the *sajdah sahwa*.
- (14) If after forming the intention, the worshipper recites the *Du'a Qunut* instead of the *Thana*, or in the third and fourth *raka'at* she recites the *Tashahhud* or something else instead of *al-Fatihah*, or if in these *raka'at* she adds a *surah* after *al-Fatihah*, the *sajdah sahwa* will not be obligatory in these cases.
- (15) In a *Salah* made up of three or four *raka'at*, the worshipper forgets to sit for the first *Qa'dah*, then if she is not yet erect and the bottom half of her body is still not straight, she must sit down and recite the *Tashahhud*. The *sajdah sahwa* will not be obligatory. If, however, she has stood erect so that her bottom half is also straight, then she must not return for the *tashahhud* but carry on with the other moves and perform the *sajdah sahwa* at its time. If after she had stood erect she returns to the *Qa'dah* to recite the *tashahhud*, she has sinned and will also have to go through the *sajdah sahwa*.
- (16) If after the last *raka'ah*, she forgets the *Qa'dah* and stands up, then if she is not yet erect from her bottom half, she must sit down and complete the *Salah*. She is not liable to perform the *sajdah sahwa*. If she has stood up fully, she must sit down again. In fact, if she has recited *al-Fatihah* and the *surah* and even performed the bowing posture - in all these situations, she must return to the *Qa'dah* at whatever point she remembers and recite the *tashahhud* and perform the *sajdah sahwa* and complete the *Salah*. However, if she does not remember and goes on to perform the *sajdah* of the fifth *raka'ah*, then she must offer the sixth *raka'ah* and perform the *sajdah sahwa*. This *Salah* will now, all of it, be regarded as optional and she will have to re-offer the mutilated *Salah*. If she did not add a sixth *rak'ah* to it but offered only the five *rak'at*, the four will be regarded as

nafl and the fifth will not be counted at all. The mutilated *Salah* will have to be offered afresh.

- (17) If she sat for the *Qa'dah* in the Final *raka'ah* and on reciting the *tashahhud*, she got up for the fifth *raka'ah*, then whenever she remembers her mistake before the prostration, she must return to the *Qa'dah* and without repeating the *Tashahhud*, she must perform the *sajdah sahwa* and complete the *Salah*. However, if she recalls only after the prostration of the fifth *raka'ah*, she must offer the sixth *raka'ah* too and perform the *sajdah sahwa*. The four *rak'at* will stand valid and the other two will be regarded as optional.
- (18) If a woman who is offering optional *Salah* made up of four *rak'at*, forgets the first *Qa'dah*, she must return to it in the third *raka'ah* at whatever point she remembers before she has prostrated. If she has prostrated herself, then too the *Salah* will be valid but, in both the situations she must perform the *sajdah sahwa*.
- (19) While offering the *Salah*, the woman may have doubts whether she has offered the third *rak'ah* or the fourth, then if she is not the one to get such doubts now and then but it is a chance that she has had the doubt in this *Salah*, then she must offer this *Salah* afresh. However, if she is accustomed to have such doubts in her *Salah*, then she must decide what she thinks is more probable and follow. Thus if she supposes she has offered four *raka'ats* then she must continue with the *Salah* to the end without adding another *raka'ah*. If she is unable to draw a conclusion then she must go on as if she has offered three *raka'at*. However, at the end of the *raka'ah* about which she had entertained a doubt whether it is the third or fourth, she must sit down for the *qa'dah* and recite the *Tashahhud* and at the end of the one of which she is sure that it is the fourth she must recite the *Tashahhud*, *durood* and supplication and also perform the *sajdah sahwa*.
- (20) Similarly, if she has doubts about the *rak'ah* she is praying is her first or second, then if this doubt

is not out of habit, then she will pray afresh. However, if she is one who is accustomed to having such doubts, she must adopt where she feels a higher possibility exists. If she feels equally about it being the first or the second *raka'ah*, then she must consider it to be her first *raka'ah*. However, she must sit down for the *Qa'dah* at the end of the *raka'ah*, in which she had the doubt of its being first or second, and recite the *Tashahhud*. Then she must again sit down and recite the *Tashahhud* at the end of the next *raka'ah* and when reciting *al-Fatihah* she must add *surah* too. Then, in the next *raka'ah*, she must again recite *Tashahhud* in the *Qa'dah* because it might have been the fourth. Then, offering one more *raka'ah*, she must end her *Salah* in the usual way, performing the *sajdah sahwa*.

- (21) Again, if she doubts whether she is offering the second or the third *raka'ah*, the same ruling applies. When a proper conclusion cannot be drawn and she has equal doubts about the number of *raka'ah*, then she must sit for the *Qa'dah* at the end of the *raka'ah* of which she has doubt and then pray another *raka'ah* and sit for the *Qa'dah* that it might have been the fourth. Then to ensure that four *rak'at* have been offered. She must add one more *raka'ah* and perform the *sajdah sahwa*.
- (22) If a woman has ended her prayers and then gets the doubt whether she has offered all the Four *raka'at* or only three, then this doubt must be cast away. The *Salah* is valid. However, if she is sure that she has offered three *raka'at*, then she may get up and offer one *raka'ah* and in the *Qa'dah* perform the *sajdah sahwa* too - provided she has not spoken to any one or done any such thing that nullifies the *Salah*; if she has done so, she may offer afresh. Similarly, after she has recited the *Tashahhud* she gets the doubt, this doubt must not be given any thought unless she is very sure of it that she has offered three. However, if she offers the *Salah* all over again it is an advisable precautionary measure.

- (23) If she does something after performing the *sajdah sahwa*, that calls for a *sajdah sahwa*, she must not perform it again because the first *sajdah sahwa* is enough.
- (24) If during a *Salah*, the *sajdah sahwa* became obligatory on the worshipper but she forgot to perform it before ending her *Salah*, then, although she is out of *Salah*, she must perform the *sajdah sahwa* provided she has not turned her chest away from the *Qiblah* and not spoken to anyone or done anything that nullifies the *Salah*; it does not matter if she has recited anything out of the *Salah* without doing the foregoing things, (she may yet perform the *sajdah sahwa*).
- (25) If, although the *sajdah sahwa* was obligatory, she did not perform it intentionally, she may yet accomplish it after the *Salah* in the manner and proviso noted in (24) above. But if she does not perform the *sajdah sahwa*, she will have to offer all over again because that was obligatory.
- (26) If a *Salah* was made up of three or four *raka'at* and she ends it with salutation at the second *raka'ah*, she must get up for the remaining part of the *Salah* and performs the *sajdah sahwa* if she has done anything to nullify the *Salah*. Otherwise, she must offer the *Salah* all over again.
- (27) If she recites the *Du'a Qunoot* in the first or second *raka'ah* of the *witr Salah*, this is not valid and it must be recited in the third *raka'ah* and the *sajdah sahwa* must be performed.
- (28) When offering the *witr Salah*, the woman begins to doubt whether the *raka'ah* she is offering is her second or third and cannot decide either way, then she must recite the *Du'a Qunoot* in the *raka'ah* she is offering at the time. She must then sit for the *Qa'dah* and recite the *Tashahhud* at the end of the *raka'ah* and at the completion of the *Tashahhud* get up for another *raka'ah* in which she must again recite the *Du'a Qunoot* and then in *Qa'dah* perform the *sajdah sahwa*.
- (29) If in her *witr Salah*, she recites the *Thana* instead of the *Du'a Qunoot* but remembers it and recites

the *Du'a Qunoot*, the *sajdah sahwa* is not liable to be performed.

- (30) If she forgets to recite the *Du'a Qunoot* in *witr* and goes straightaway to the bowing posture after reciting the *surah*, she must perform the *sajdah sahwa*.
- (31) If she recites more than one *surah* after the *surah al-Fatihah*, it does not matter - *Sajdah sahwa* is not liable.
- (32) If in the last two *raka'at* of a *fard* (obligatory) *Salah*, or in one of those, she adds a *surah* after *al-Fatihah*, the *sajdah sahwa* does not become obligatory.
- (33) In any of these situations, the *sajdah sahwa* does not become obligatory:
 Forgetting to recite (a) the *Thana*, (b) the formula of the bowing posture, (c) the words on getting up from the bowing posture, (d) the formula of the prostration, and (e) the *durood* and supplication in the last *Qa'dah*, and (f) forgetting to raise the hands at the time of the *Takbir Tahrimah* (The first takbir).
- (34) While offering the *fard* (obligatory) *Salah*, she forgets to recite *al-Fatihah* in the last two *raka'at* or one of them but before bowing down does stand up for the obligatory period (the time taken to recite *Subhan Allah* three times), she will not have to perform the *sajdah sahwa*. However, if she does not stand that much, she will have to offer the *Salah* afresh.
- (35) The things which when omitted make the *sajdah sahwa* obligatory, make the *Salah* void if they are omitted on purpose and then even the performance of *sajdah sahwa* will not validate the *Salah*. It will have to be offered all over again. However, as for those things which are not *fard* or *wajib* in the *Salah*, if one forgets them, the *Salah* is not defective and *sajdah sahwa* does not become obligatory. Some Examples of these were given in the foregoing lines.

THE METHOD OF PERFORMING SAJDAH SAHWA

In the final *Qa'dah*, recite the *Tashahhud* to its end (at the words '*abduhu wa rasuluh*'), turn the face towards the right shoulder and offer one salutation. Then saying *Allahu Akbar* prostrate and recite the words that are uttered there. Saying *Allahu Akbar* and perform the second prostration and recite the words that are recited here. Then after saying *Allahu Akbar* come to *Qa'dah*, recite the *Tashahhud* again, followed by the *durood* and supplication first to the right then to the left you are out of the *Salah*.

PROSTRATION ON RECITING CERTAIN VERSES OF THE QUR'AN

RULINGS :

- (1) There are fourteen points in the *Qur'an* at which prostration is made. Whenever the word '*as-sajdah*' is written in the margin of the *Qur'an*, the reading of those verses makes it *wajib* (obligatory) for the reader to prostrate. However, towards the end of *surah al-Hajj*, the followers of *Hanafi* sect are not obliged to prostrate. This is known as *sajdah Tilawah* (Prostration of Recital).
- (2) The method of prostrating is to stand up, say *Allahu Akbar* and prostrate once. The hands are not raised when saying *Allahu Akbar*. The formula of prostration is recited at least thrice. Then saying *Allahu Akbar* arise. This is all.
- (3) It is better to say *Allahu Akbar* while standing up and prostrate. Then saying *Allahu Akbar* get up and stand up. However, if she is sitting while saying the first *Allahu Akbar* and returns to this position after prostrating and saying *Allahu Akbar*, the prostration is validly done.
- (4) It is *wajib* (obligatory) to perform the prostration on reading the verse of prostration and also on listening to it. It does not make any difference if the listener was listening with intention or heard the words while she was occupied in some task. Therefore, it is better that the man or woman who recites the *Qur'an* recites this verse in an

inaudible voice so that it does not become *wajib* on others. If the listener does not perform the *sajdah*, she has sinned.

- (5) The same pre-condition that are required to be met before ritual *Salah*, apply to prostration of recital too. These are; ablution, purity of place, body and clothes and facing the *Qiblah*.
- (6) It is performed in the same way as a prostration is made during ritual *Salah*. It is wrong to bow down on the *Qur'an* while reciting it-as some women do. The prostration remains unfulfilled in this way and a *wajib* is outstanding.
- (7) If someone has to perform ablution, then she may perform it later and immediately thereafter bow down in prostration. However, it is better to perform ablution and prostration when it becomes due so what she may not forget to do it.
- (8) If someone has not performed many prostrations of the past, she must get over with them now. She must do so sometime in her life. If she fails to do so, she will have the *wajib* outstanding over her.
- (9) If a menstruating woman hears someone read the words of the *Qur'an* that call for prostration, it is not obligatory for her to prostrate. However, if a woman hears these words while she is in a defiled state, she must prostrate after she has a purifying bath.
- (10) When a woman recites the words calling for prostration while offering the *Salah*, she must prostrate forthwith and in getting up continue her recital from the next verse and go through the moves of *Salah* as usual. If she does not prostrate forthwith but prostrate after reciting another two or three verses, then too it is acceptable but if she goes further than that before prostrating, she will be absolved of her responsibility but she would have sinned in this way.
- (11) If she does not prostrate while offering the *Salah*, but does so when she has finished her *Salah*, the prostration is not acceptable and she may only hope for being pardoned through repentance.

- (12) If she recites the words that call for prostration and goes down to the bowing posture immediately upon reciting them and proposes there that she bows down in response to those words too, it will absolve her of her duty to prostrate. If she does not make the proposal in the bowing posture, then when she prostrates after the next move, that prostration will be taken to replace the prostration of Recital, too - whether she forms an intention to the effect or not. However, this is subject to the condition that she has not gone beyond three verses of those words that call for prostration when she bows down.
- (13) While she is engaged in *Salah* and hears someone recite such words, she must not prostrate within the *Salah* but she must do so after she has finished her *Salah*. If she prostrates within the *Salah* that is unacceptable and she will have to prostrate again when she finishes her prayer.
- (14) If a woman is seated at one place and recites one set of words that call for prostration more than once, she will be called upon to prostrate only once. She may, at her option, prostrate on the first recital or at the last. However, if she moves to another place, she will have to prostrate again although she may have recited the same words. It will depend on the number of places she moves to (as it depends on the different words of recital).
- (15) If she is seated at one place but recites different sets of words that call for prostration, she will have to prostrate for every set of words she recites. (As we have seen there are fourteen such occasions in the *Qur'an*.)
- (16) As for the woman who recites the words of prostration while seated, then arises but stays at the same place without moving about and recites these words again, she will have to prostrate only once for those words.
- (17) As for the woman who recites such words at a spot, gets up and attends to some chores and returns to the same spot and recites those words again, she will have to perform two prostrations

- for the two recitals.
- (18) If a woman who is engaged in *Salah*, recites the words that call for prostration more than once within that *Salah*, she is liable to prostrate only once. It is her choice, whether she prostrates on the last recital or the very first recital and then repeats the same words in the same *rak'ah* or the next.
- (19) Take the woman who recites the words of prostration but does not prostrate, then, without moving from there, goes into *Salah* and repeats those words and prostration within the *Salah*, this prostration will also suffice the recital that was outside the *Salah*. However, if she had changed the place, she will have to prostrate for each recital separately. Also, in the first case, if she had prostrated on her recital the first time outside the *Salah* and then begins the *Salah* and recites these words in the *Salah* she must prostrate for this recital too.
- (20) The woman who recites the same words again and again remains static at one place but she who has heard the words moves about here and there and thus listens to these words at different places, then the reciter is liable to prostrate only once but the listener must prostrate for each hearing at a different place separately.
- (21) Conversely, if the reciter changes places and the listener is seated at one place only, the former will have to perform several prostrations and the later only one.
- (22) It is disliked and disallowed to leave out the verse contains words that call for prostration and recite the other verses before and after it. It is wrong to leave out the words to avoid prostration because this is a sort of denial to prostrate and it does not behove a Muslim. On the other hand, it is not disliked if she recites the verse containing these words but does not recite the verses before and after it; however, it is better to recite one or two verses before and after the verse of prostration.

WOMEN SHOULD OFFER RITUAL *SALAH* AT HOME

WOMEN SHOULD OFFER RITUAL SALAH AT HOME

(٣٠) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتِهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا. (رواه ابوداؤد وابن خزيمة في صحيحه)

(30) Hazrat Abdullah Ibn Mas'ud رضى الله عنه has reported from the Holy Prophet ﷺ that he said, "The *Salah* of a woman in her house (or, room) is better than in the verendah or hall, and her *Salah* in an inner chamber is better than in the house." (*Abu Dawood*)

And Tabarani relates from Umm Salmah رضى الله عنها with a sound transmission:

(٣١) وَعِنْدَ الطَّبْرَانِيِّ فِي الْأَوْسَطِ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا بِإِسْنَادٍ جَيِّدٍ وَصَلَاتُهَا فِي دَارِهَا خَيْرٌ مِنْ صَلَاتِهَا فِي مَسْجِدِ قَوْمِهَا وَعِنْدَهُ، أَيْضًا فِي الْأَوْسَطِ الْمَرْأَةُ عَوْرَةٌ وَإِنَّمَا إِذَا خَرَجَتْ مِنْ بَيْتِهَا اسْتَشْرَفَهَا الشَّيْطَانُ وَإِنَّمَا لَا تَكُونُ أَقْرَبَ إِلَى اللَّهِ مِنْهَا فِي قَعْرِ بَيْتِهَا وَرَجَالُهُ رَجَالُ الصَّحِيحِ. (كذا في الترغيب والترهيب)

"And her prayer at her house is better than at the neighborhood mosque."

And he has also related from Hazrat Abdullah bin Umar رضى الله عنه that:

"A woman is something to hide. Indeed when she emerges from her house, the devil glances at her, and she cannot be nearer to Allah than when she is deep into her house."

Explanation:

These traditions impress upon women that they need

not worry about going to the mosque for *Salah*. When they leave their homes, there are various types of men waiting outside who are part of the army of the Satan, the devil. They are sinful men who ogle at women who emerge from their houses. The devil prompts them to do so. It is the responsibility of men to earn a living and to offer the congregational *Salah* in the mosque. Women have been told to stay indoors. However, if there is a great necessity she is permitted to come out of her house with a proper veil and covering.

Ponder over this *Hadith*. A woman attains nearness to Allah to the maximum level when she stays at home. Her ritual *Salah* is the best when she offers it in the innermost room of her house. This *Salah* is better than offering it in the neighbourhood mosque. The words of a *Hadith* are:

وَمَا عَبَدَتْ امْرَأَةٌ رَبَّهَا مِثْلَ أَنْ تَعْبُدَهُ فِي بَيْتِهَا .

"A woman never worships her Lord better than when she worships Him at her home."

THE INSTRUCTIONS OF THE PROPHET ﷺ TO UMM HUMAID رَضِيَ اللَّهُ عَنْهَا

Hazrat Umm Humaid رَضِيَ اللَّهُ عَنْهَا was one of the women Companions of the Holy Prophet ﷺ. She expressed her desire to offer *Salah* with the Prophet ﷺ who advised her that although she wished to pray with him, it was better for her to pray in her room than in the verandah. He went on to say that it was better to pray in the verandah than in the courtyard was better than to pray in the neighbourhood mosque and to pray in the neighbourhood mosque was better than to pray in the mosque of the Prophet. On this Hazrat Umm Humaid رَضِيَ اللَّهُ عَنْهَا prepared the innermost room in her house that was very dark for her *Salah*. There she kept praying regularly until her death. (*Tarhib wat Tarhib*)

Those women had an inclination to act on religious teachings. She heard the words of the beloved Prophet ﷺ and reserved a room for the purpose of *Salah*. Today women listen to the *Ahadith* and they read books. They also know the rules on the veil. But, they keep away from practicing what they know. In the first place they are not much interested in religious affairs.

those of them who are interested, they act on the teachings in a way that suits them. They are never inclined to pursue life in the manner *Shariah* teaches them. There is no reward on following one's own whims. Reward accrues only on acting as *Shariah* tells us.

WOMEN FORBIDDEN TO GO TO MOSQUES

Many women are eager to offer *Salah* which is very auspicious but they like to pray at the mosques especially on important occasions. They think it is virtuous and fetches them reward. In fact, this results in shedding away of the veil and, because of the children who accompany them, sanctity of the mosque is disturbed. They talk there a lot and the men are disturbed. They must avoid going to the mosque.

We must take a lesson from the example of Umm-Humaid رَضِيَ اللَّهُ عَنْهَا who heeded the advice of the Prophet ﷺ and set aside the innermost room for her *Salah* although *Salah* in the Prophet's mosque are more than there (each *Salah* better than one thousand *Salah*). This tells us that women must pray at home only. The saying of the Prophet in this incident that *Salah* in the neighbourhood mosque is better than in the Prophet's mosque is for the women of that time who visited mosques while they observed the veil and did not apply scent.

There is another *Hadith*:

لَا تَقْبَلُ صَلَاةَ امْرَأَةٍ تَطَيَّبَتْ لِلْمَسْجِدِ حَتَّى تَغْتَسِلَ غُسْلَهَا مِنْ

الْحَبَابَةِ (ابوداؤد)

"The *Salah* of that woman is not accepted who applies fragrance while going to the mosque unless she has a bath that is had to remove impurity." (*Abu Dawood*)

On top of it, the women were required to leave the mosque promptly when the *Salah* was over with the salutation. They always occupied the last rows and men remained seated at their places until the women had departed. (*Bukhari* vi, pp 119, 120).

In contrast, women today do not observe the veil and men are not God-fearing. Women have given up the simple dress and go out adorning themselves to the

not worry about going to the mosque for *Salah*. When they leave their homes, there are various types of men waiting outside who are part of the army of the Satan, the devil. They are sinful men who ogle at women who emerge from their houses. The devil prompts them to do so. It is the responsibility of men to earn a living and to offer the congregational *Salah* in the mosque. Women have been told to stay indoors. However, if there is a great necessity she is permitted to come out of her house with a proper veil and covering.

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In contrast, women today do not observe the veil and men are not God-fearing. Women have given up the simple dress and go out adorning themselves to the

utmost, fragrant smell emitting from them. If they wear the 'burqa, it is very showy and the face uncovered. Some put on a veil over the face but the effect is the reverse, the face shines out of it. They wear short sleeved or sleeveless dress and mini-dupattas. Men gaze towards them. How can women be allowed to go out then? Besides, in the dress described their *Salah* are not proper too.

The Saying Of Hazrat Aishah رضى الله عنها speaking about the Women of her time

Hazrat Aishah رضى الله عنها said that if the Holy Prophet ﷺ were to see their living style, he would have disallowed them from going to the mosque as women of other ummah were stopped. (*Bukhari*, vi, p120.)

When women are asked not to go to the mosques, then no question arises of allowing them to visit parks, fairs and market places. Very surprising it is now a days that household shopping has been entrusted to women. Or, is it that women have taken over this responsibility for themselves forcibly from men - which is shameful for men.

RULES FOR RITUAL *SALAH* IN JOURNEY

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(٣٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي الْحَضَرِ وَالسَّفَرِ فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رَكْعَتَيْنِ وَصَلَّيْتُ فِي السَّفَرِ الظُّهْرَ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثُ رَكَعَاتٍ لَا يَنْقُصُ فِي حَضَرٍ وَلَا سَفَرٍ وَهِيَ وَتُرُّ النَّهَارَ وَبَعْدَهَا رَكْعَتَيْنِ (رواه الترمذی وقال حديث حسن)

(32) Hazrat Ibn Umar رضى الله عنه narrates, "I prayed with the Prophet ﷺ at the place of residence and during journey. Thus, I prayed with him at the place of residence four *rak'at* of *Zuhr* followed by two *rak'at* (*sunnah*) and during journey two *rak'at* of *zuhr* followed by two *rak'at* and *Asr* two *rak'at* and nothing to follow it. As for *Maghrib*, it was the same at the place of residence and during journey, three *rak'at* - nothing was shortened of it at either place and these were the odd number *Salah* of the day. After (these three *rak'at*) two *rak'at*. (Tirmizi)

Explanation: This *Hadith* speaks of *Salah* while travelling. It is known *Qasr Salah*. Allah has allowed us concession in *fard Salah* during travel. Thus a *fard* normally four *rak'at* will become two. This rule will apply to the *Salah* of *zuhr*, *Asr* and *Isha*. There is no *Qasr Salah* for *Maghrib* and *Fajr*. The foregoing *Hadith* mentions *Zuhr* and *Asr*. Other versions speak about *Isha Salah*.

When is a person liable to the rules of travel? In *Shari'ah* travel of a day or two is not considered travel for these concessions. Such a person will pray the full prescribed *rak'at* and *Fast* in the month of *Ramadan* as usual. However, when a woman intends to travel to

distance equal to three day's journey and leaves the populated area of her city, *Shari'ah* calls her a traveller and such rules apply to her. As long as she is within populated areas (of her city), she is not a traveller and if the airport or other points of departure are within the populated area, they will be subject to rules applicable to populated areas. If these places are outside the populated areas, the travel rules will apply although she may be nearer her place of residence.

RULINGS:

- (1) Three days journey is what one would walk in that period. In our country, it is 48 miles.
- (2) If a place is three days distant by camel ride or walking but it would take a shorter time by modern means of travel, it still is liable to rules of travel under *Shari'ah*.
- (3) A Traveller under *Shari'ah* rules must offer two rak'at at *zuhr*, *Asr* and *Isha*. as for the *sunnaah Salah*. It is in a hurry, she may not offer them except for the *sunnah* of *fajr* that she must offer. no sin will fall on her if she does so, however, if she is not in a hurry and will not be left behind by her companions, then she must not neglect the *sunnah Salah*, in travels too. The full number of rak'at of *sunnah* are offered. Such a traveller is permitted to postpone the *Fasts* of Ramadan which may be redeemed later on. We will discuss it in the chapter on *Fasts*.
- (4) The rak'at of *fajr*, *maghrib* and *witr* are not shortened. These are offered in travel as in normal times.
- (5) The traveller in the eye of *Shari'ah* must not offer the full four rak'at at *zuhr*, *Asr* and *Isha* to do so is a sin.
- (6) If she offers the full four rak'at by mistake, then if she had set down for the *qa'dah* after the second rak'at the extra two will be regarded as optional while the first two will count as her obligatory (*fard*) *Salah*. However, if she had not set for the *qa'dah*, all the four rak'at will be counted as *nafl* (optional) *Salah* and she will have to offer the two rak'at *fard* all over again.
- (7) When a person stays at a place during the travel,

if the intention is to stay fifteen days or more, she will not be regarded as a traveller and will have to offer the full number rak'at. If before the expiry of fifteen days, she intends to travel again 'even then the rules of *shari'ah* will not regard her as a traveller. Then, if she goes out from this place and travels the same distance again, she will be regarded as a traveller. But, if the distance is lesser (than three days travel or 48 miles) she will not enjoy the concession afforded to a traveller.

- (8) When a woman intends to travel the distance of 48 miles, or three days journey, while she is still at home and she also intends to stay for fifteen days at a place on her route and this place is less than 48 miles, she is not a traveller according to *shari'ah*. She will offer the full number of rak'at. Then, when she arrives at the transit place she will not become a traveller even if she intends then to stay less than fifteen days.
- (9) While engaged in *Salah*, a worshipper amends her intention to stay less than fifteen days to over fifteen days, the rules of travel will no longer apply to her and the *Salah* that is in progress will have to be offered in full.
- (10) Although when she commenced her journey, she had proposed to travel a distance of 48 miles but, on the way, she had to break the journey for a couple of days. However, it so happens that she has to postpone her departure time and again, every time proposing to depart the next day. In this way she stays there over fifteen days (may be a month too) but she has never intended to stay the fifteen days period. In the view of *Shari'ah*, she is regarded as a traveller. This will apply to her no matter how long she stays there (as long as she has not formed the intention to stay for fifteen days).
- (11) When a woman forms an intention to travel a distance of 48 miles or three days and leaves her house but changes her mind after travelling some distance and returns home, she is not qualified as traveller the moment she had changed her mind.
- (12) When a woman is with her husband, follows him

and will stay with him as long as he stays, she will be bound by whatever intention he forms. Thus, if he proposes to stay fifteen days at any place, she too is not entitled to the concessions allowed to a traveller by *Shari'ah* irrespective of whether she forms an intention or not. If her husband proposes to stay less than fifteen days, she too is a traveller in the view of *Shari'ah*.

- (13) Although a woman has travelled the distance that qualifies her as a traveller (in *Shari'ah*) if the place she has arrived at is her home, she will not be regarded as a traveller even if she stays less than fifteen days. If that place is not her home but she intends to stay fifteen days then too she is not a traveller. She must offer all the *rak'at* without shortening them. However, if that place is not her home and she does not propose to stay fifteen days, she will be regarded as a traveller on arriving there. She will shorten her *Salah* so that instead of four *rak'at* she will perform two.
- (14) When embarking on a journey, the traveller intends to stop at several places in transit, ten days at a place, five at another but not fifteen days at any one place, then this traveller is qualified as one according to rules of *Shari'ah*.
- (15) If someone migrates to another city setting house there and has no concern with the first city or the house there, then that city is to her like any other distant land. Then, if she travels and goes to that (first) city and stays a couple of days there, she is regarded as a *shari'* traveller.
- (16) If someone misses any *Salah* during travel and redeems them when she returns home, she will redeem them as she would have offered during the journey. Thus, if she had to offer two *raka'at* *Zuhr* in the journey, while redeeming them at home she will offer two *rak'at* only. Conversely, if she redeems during the journey what she had missed back at home she will offer the full number of *rak'at* as she would have done at home. The rule is 'you redeem exactly what you had missed.'
- (17) When a woman is married and begins to live at the house of her husband in permanent way, then

it becomes her real house. Thus, if her parent's house is at a distance of 48 miles or three days journey then whenever she goes there and intends to stay less than fifteen days, she will live according to the rules applicable to the traveller. However, if she has not yet adopted her husband's house as a permanent abode, then her first house is her real home.

- (18) When the worshipper is in a boat and it is time for *Salah*, she may turn her face towards the *Ka'bah* and offer the *Salah*. If she feels giddy while standing, she may offer pray while she sits.
- (19) The same applies to travel by train. When commencing the *Salah*, the woman should face the *Qiblah*. If she cannot offer while standing because of giddiness or fear of falling down, she may offer sitting down. However, it is wrong to offer in the sitting posture for no reason at all or to offer without facing the *Qiblah* as many people do; doing so renders the *Salah* void.
- (20) When she is engaged in *Salah*, and the train or boat, whichever she is traveling in, turns away from the *Qiblah*, she should turn towards the *Qiblah*.

Caution: A woman is not allowed to undertake a journey of 48 miles (or three days walking distance) without her husband or a *mahram*. (A *mahram* is one with whom she cannot marry; her brothers, father and so on) This rule applies to air travel too. Women generally disregard this rule. It is advisable that they should not undertake a shorter journey too without a *mahram* because this is stated in some *Ahadith* and the fuller journey is not lawful at all.

Mahram is one with whom marriage is never permitted in life. When a *mahram* cannot be relied upon, it is not permitted to undertake a journey with him. Women must understand this well. We will discuss it fully when writing about *Hajj*.

THE *SALAH* OF A SICK PERSON

(۳۳) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ (رواه البخاري)

(33) It is transmitted by 'Imran bin Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Messenger of Allah ﷺ said, "Pray while standing up but if you cannot then while sitting down and if you cannot do so, then lying down." (Bukhari)

Explanation: The *Salah* is a very significant duty in Islam. It is mandatory to pray when travelling, during illness, sorrow, happiness and hardship.

Shari'ah has allowed some relaxation for those who are sick. The foregoing *Hadith* tells something about it. As long as one is in his senses, he may not neglect *Salah* because there is no leave for it. Those who neglect *Salah* in illness and difficulty commit a grave sin and they mar their Hereafter.

RULINGS

- (1) It might happen that a nose vein or an injury bleeds and does not stop bleeding or drops of urine do not stop. The worshipper does not get even so much time in which she may offer her *Salah*. Such a person is called an invalid. *Shari'ah* rules for such a person that she must perform ablution at the time of every *Salah*. This ablution will remain valid until the time of that *Salah* ends. However, apart from the invalidity which imposed this rule upon her any other cause occurs that normally renders ablution void, her ablution will be deemed to be void - and she will have to perform fresh ablution. We may explain by an example. Suppose, a nose vein bleeds and the woman performs ablution for *Zuhr Salah*. This ablution will be valid until the time of *Zuhr* ends and will not be defected because of the nose bleed. However, if anything else happens, say she bleeds on account of another injury or she has to relieve

- herself, then the ablution is no longer valid. She may perform a fresh ablution.
- (2) When such a woman performs ablution for a *Salah* and that time expires, she must perform fresh ablution for the other *Salah* and this way for every new *Salah*. She must offer that *Salah* within its time and may offer the *fard*, *sunnah*, *wajib*, redeeming *Salah* and as many *nafl* (optional) *Salah* as she likes.
- (3) The rule referred to in (1) above about an invalid becomes operative when the time of a *Salah* passes completely and the person is in such a state. For instance, blood does not stop even for such a time during which the obligatory *Salah* may be offered with ablution. However, if such a time is available during which the excusable condition is suspended and an obligatory *Salah* is correctly offered with a sound ablution, then this person is not an invalid according to *Shari'ah*. This must be understood very well because many people are under a wrong impression about this.
- (4) The *Salah* must not be overlooked under any circumstances. A woman must pray in the standing posture as long as she can; once she cannot stand, she may pray in the sitting posture. The bow and prostration must be made while sitting.
- (5) If she cannot bow and prostrate she may do this by indicating her move. The indication for prostration must be more marked than for bowing.
- (6) If she can stand up but it is very uncomfortable and there is a likelihood of intensifying illness, then it is allowed to pray in a sitting posture.
- (7) If she is able to pray standing but cannot bow or prostrate, then she may pray standing up and bow and prostrate by indicating these moves or she may pray sitting down and gesture the moves of bowing down and prostration, it is preferable to pray in the sitting position.
- (8) If she has not the strength to sit down and pray,

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Shari'ah has allowed some relaxation for those who are sick. The foregoing *Hadith* tells something about it. As long as one is in his senses, he may not neglect *Salah* because there is no leave for it. Those who neglect *Salah* in illness and difficulty commit a grave sin and they mar their Hereafter.

RULINGS

- (1) It might happen that a nose vein or an injury bleeds and does not stop bleeding or drops of urine do not stop. The worshipper does not get even so much time in which she may offer her *Salah*. Such a person is called an invalid. *Shari'ah* rules for such a person that she must perform ablution at the time of every *Salah*. This ablution will remain valid until the time of that *Salah* ends. However, apart from the invalidity which imposed this rule upon her any other cause occurs that normally renders ablution void, her ablution will be deemed to be void - and she will have to perform fresh ablution. We may explain by an example. Suppose, a nose vein bleeds and the woman performs ablution for *Zuhr Salah*. This ablution will be valid until the time of *Zuhr* ends and will not be defected because of the nose bleed. However, if anything else happens, say she bleeds on account of another injury or she has to relieve

- herself, then the ablution is no longer valid. She may perform a fresh ablution.
- (2) When such a woman performs ablution for a *Salah* and that time expires, she must perform fresh ablution for the other *Salah* and this way for every new *Salah*. She must offer that *Salah* within its time and may offer the *fard*, *sunnah*, *wajib*, redeeming *Salah* and as many *nafl* (optional) *Salah* as she likes.
- (3) The rule referred to in (1) above about an invalid becomes operative when the time of a *Salah* passes completely and the person is in such a state. For instance, blood does not stop even for such a time during which the obligatory *Salah* may be offered with ablution. However, if such a time is available during which the excusable condition is suspended and an obligatory *Salah* is correctly offered with a sound ablution, then this person is not an invalid according to *Shari'ah*. This must be understood very well because many people are under a wrong impression about this.
- (4) The *Salah* must not be overlooked under any circumstances. A woman must pray in the standing posture as long as she can; once she cannot stand, she may pray in the sitting posture. The bow and prostration must be made while sitting.
- (5) If she cannot bow and prostrate she may do this by indicating her move. The indication for prostration must be more marked than for bowing.
- (6) If she can stand up but it is very uncomfortable and there is a likelihood of intensifying illness, then it is allowed to pray in a sitting posture.
- (7) If she is able to pray standing but cannot bow or prostrate, then she may pray standing up and bow and prostrate by indicating these moves or she may pray sitting down and gesture the moves of bowing down and prostration, it is preferable to pray in the sitting position.
- (8) If she has not the strength to sit down and pray,

she may rest her back on a pillow or something else so that the head is fairly high almost in a sitting position and the feet are stretched towards the *Qiblah*. If she has more strength, she must not spread the feet towards the *Qiblah* but raise them at the knees. Then she pray gesturing every move by her head. To show the prostration she may bow her head slightly more than for the bowing man. If she is unable to sit in a reclining position too, she may lie down on her back the feet towards the *Qiblah*. However, she must keep her head slightly higher so that she does not look towards the sky but towards the *Qiblah*. Then she must pray gesturing with the movement of her head. She must gesture for the bowing position by lowering her head lesser than for the prostration.

- (9) If she lies on her right and gestures by her head while her face is toward the *Qiblah*, then too it is permissible. But it is preferable to lie down on one's back.
- (10) If the patient becomes unconscious, then, when she regains consciousness, it must be seen how long she had been unconscious. If she had been unconscious for a day and night or less, it is *wajib* (obligatory) that she redeems the *Salah* of this period but if she had been unconscious for a period longer than a day and night, it is not *wajib* to redeem the *Salah*.

The period of one day and one night does not mean the twentyfour hour period but the period in which the five daily *Salah* are offered. When the duration of six obligatory *Salah* has elapsed it is said to be more than a day and a night.

- (11) A woman when she began her ritual *Salah* was sound and healthy but, after she had prayed a little, she had such a serious pain that she could not keep standing. Such a woman may offer the rest of her *Salah* sitting down and if she is unable to bow and prostrate, she may do these moves through a gesture of her head. Suppose she finds it very difficult to sit down, she may lie down and complete her *Salah*.

- (12) It could also happen that because of invalidity a woman prayed sitting down bowing and prostrating as prescribed but during the process of *Salah* she regained her health and found that she could stand up, then she must complete and perform the other moves as prescribed.
- (13) Suppose in a situation similar to the foregoing, she had not been able to bow and prostrate and had done these moves by gesture, but later regained strength to do these moves perfectly, the *Salah* is no longer valid and must be offered afresh.
- (14) Suppose a woman is paralyzed and cannot purify herself by water, then she may clean herself by cloth or earth. If this is not possible too, even then she must not give up the *Salah* but offer them in whatever state she is.

THE *RAKA'AT* AND INTENTION
OF FIVE TIMES *SALAH*

THE RAKA'AT AND INTENTION OF FIVE TIMES SALAH

Zuhr. There are twelve *Rak'aat* in the *zuhr Salah*. Those are four *Sunnah Muwakkadah* (Prerogative) followed by four *Fard* and then two *raka'at Sunnah Muwakkadah*. Then, two *rak'aat Nafil Salah*.

The intention is formed in these words,

"I propose to offer four *Rak'aat sunnah* at *zuhr*, for the sake of Allah while I turn towards the *Ka'bah*."

Then, say "*Allahu Akbar*" which is actually the *Takbir Tahrimah* and the beginning of the *Salah*.

Then, for the fard the proposal will be

"I propose to offer four *Rak'aat Fard* of the time of *Zuhr*, for the sake of Allah, while I turn myself towards the *Ka'bah*." *Allahu Akbar*.

For the next sunnah, the proposal is in these words

"I propose to offer two *Rak'aat sunnah* of *zuhr* for the pleasure of Allah while I turn myself towards the *ka'bah*." *Allahu Akbar*.

Then, the optional Salah will be offered, the intention being formed thus

"I propose to offer two *Rak'aat optional Salah (Nafil)* for the sake of Allah, my face turned towards the *ka'bah*." *Allahu Akbar*.

Asr

There are eight *Raka'at* at the time of '*Asr*. There are four *sunna ghair muwakkadah* (non prerogative) followed by four *fard*. The intention for the *sunnah ghair muwakkadah*: "I propose to offer four *raka'at sunnah* of '*Asr* for the sake of Allah, my face towards the *Ka'bah*" *Allahu Akbar....*

The proposal for the fard is thus

"I propose to offer four raka'at *fard* of 'Asr for the sake of Allah, while I turn towards the Ka'bah." *Allahu Akbar*.

Maghrib

There are seven Raka'at for *Maghrib*. These are: Three *fard*, two *sunnah muwakkadah* and two *nafl* (optional).

The proposal is in these words:

"I propose to offer three Raka'at *Fard* of the time of *Maghrib* for the sake of Allah while I turn my face towards the Ka'bah." *Allahu Akbar*.

The proposal for sunnah:

"I propose to offer two Raka'at *sunnah* of *Maghrib* for the sake of Allah while I face towards the Ka'bah." *Allahu Akbar*.

Isha.

There are seventeen Raka'at for *Isha*. These are: Four *sunnah ghair muwakkadah*, four *fard*, two *sunnah muwakkadah*, two optional (*Nafl*), three *witr* and two *Nafl* (optional).

The intention for the sunnah is formed in these words:

"I propose to offer four Raka'at *sunnah* of 'Isha for the sake of Allah my face turned towards the Ka'bah." *Allahu Akbar*...

The intention for the four fard is thus:

"I propose to offer four Raka'at *fard* at the time of 'Isha for the pleasure of Allah while I turn towards the Holy Ka'bah." *Allahu Akbar*.

This will be followed by the two sunnah muwakkadah. The proposal will be:

"I propose to offer two Raka'at *sunnah* of 'Isha for the sake of Allah while I have turned towards the Ka'bah." *Allahu Akbar*...

The proposal for the optional prayers of *Maghrib* and 'Isha is the same as for *Zuhr*. It must be noted that the time is not specified in the optional *Salah*.

The proposal for witr is thus:

"I propose to offer three Rak'aat *Witr Wajib ul-Layl*, for the sake of Allah while I face towards the Ka'bah." *Allahu Akbar*...

The *Salah* of *witr* is *wajib* which means that it is just next to *fard* in obligation. It is not permitted to neglect them. The Holy Prophet ﷺ has said, "The person who does not offer the *witr* is not of us." He said this three times. (*Abu Dawood*)

Fajr.

There are four Raka'at in *fajr Salah*. They are: Two *sunnah muwakkadah* and two *fard*.

The intention for the sunnah is made in these words:

"I propose to offer two Raka'at *sunnah* of the *fajr* for the sake of Allah, my face turned towards the Ka'bah." *Allahu Akbar*...

The proposal for the fard is:

"I propose to offer two Raka'at *fard* of the *Fajr* for the sake of Allah while I turn my face towards the Ka'bah." *Allahu Akbar*...

It is permitted to give up the *nafl* (optional) and the *ghair muwakkadah Salah* but it will deprive the worshipper of a very huge reward that would otherwise be his. It is not correct to leave out the *sunnah muwakkadah* because these have been particularly emphasized. This is why they are called *muwakkadah* (prerogative). Elaborate discussion will follow *Insha Allah*.

Of the *Muwakkadah*, the *Fajr sunnah* are most emphasized. Next in the degree of emphasis is the *zuhr sunnah* that are offered before the *fard*. Then the other *sunnah* follow. All of them are to be offered with regularity but particular care is to be taken of the *fajr* and *zuhr sunnah* just mentioned.

ZIKR AND SUPPLICATION AFTER FARD SALAH

ZIKR AND SUPPLICATION AFTER *FARD* *SALAH*

(ZIKR IS REMEMBRANCE OF ALLAH IN DIFFERENT
WAYS.)

(٣٤) وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط (مسلم)

(34) Hazrat Thauban رَضِيَ اللَّهُ عَنْهُ has said that the Messenger of Allah ﷺ, when he had offered his ritual *Salah*, would recite the *istighfar* three times (seek forgiveness) and would recite

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط (مشكوه)

ص ٨٨

O Allah, You are Peace, and peace comes from You. You are full of blessings, O Full of Glory and Honour."

Explanation: After the *fard Salah*, it is the specific time for grant of supplication. Petition must be made with utmost sincerity. The foregoing *Hadith* gives a short and comprehensive supplication. There are many other supplications that will be found on the following pages.

It is worth recalling here that after he ﷺ had offered his ritual *Salah*, he would seek forgiveness from Allah through *istighfar*. The question might arise in someone's mind that one seeks forgiveness when he has done something wrong while *as-Salah* is a pious deed then why ask for pardon after *as-Salah*? The point is that Allah, the Glorious, is very High and no matter how much piety one may practice, he cannot perfect it to His standard. It is advantageous for a creature to seek forgiveness from Allah so that his shortcomings are overlooked and his deeds will become worthy of

approval. (*Insha Allah*)

The sinners seek pardon when they commit sin but the worshippers ask to be forgiven after they do something pious and right. They know that their deeds cannot be worthy of presentation before their Lord, Allah.

The worshippers must observe the *sunnah* and repeat the *istighfar* three times. He must utter the words استغفر الله and the supplication that is reproduced in the foregoing *Hadith*. Apart from this he may beseech Allah in any of the Following supplications, or all of them.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٥

"There is no god except Allah, the One, He has no associate, His is the Kingdom and Him is all Praise. And, He is all over all things Powerful."

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ط

"O Allah! There is no one to deny what You have favoured and no one to give what You have denied and no owner of wealth can benefit from it against Your puishment."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْبَخْلِ وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ ط

"O Allah, I seek Your protection from cowardice. And I seek Your protection from stinginess. And I seek Your protection from attaining an age of worthlessness and I seek Your protection from the trials of this world and the torment in the grave."

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ ط

"O Allah forgive me the sin that I have committed or may commit after this - those that I committed in

secret and those that I committed openly, and forgive me my excesses, and that which You know more than me. You are the One to bring ahead and You are the One to push back. There is no one worthy of worship except You."

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ط

"O Allah help me in remembering You and in being grateful to You and in (devoting) the best of worship to You."

We are told in a *Hadith* about a person who recites the *ayat ul-Kursi* (verse 255 of *surah al-Baqarah*.) after every *fard Salah* that it is only death that is between him and entry into Paradise. Hazrat Uqbah bin Amir رضي الله عنه has said, "The Messenger of Allah ﷺ commanded me to recite after every *fard* prayer the *surah al-Kafiroon*, *surah al-Ikhlās*, *surah al-Falaq* and *surah an-Nas*." (*Muslim*)

(٣٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى النَّبِيِّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ خَادِمٍ تُسَبِّحِينَ اللَّهَ ثَلَاثًا وَتُحَمِّدِينَ اللَّهَ ثَلَاثًا وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَتُثَلِّثِينَ عِنْدَ كُلِّ صَلَاةٍ وَ عِنْدَ مَنَامِكَ (مسلم)

(35) We learn from Abu Hurayrah رضي الله عنه he said that Hazrat Fatimah رضي الله عنها came to the Holy Prophet ﷺ to ask him to provide her a maid-servant. He said, "Shall I not show you something that is better than a maid-servant?"

Glorify Allah thirty times (by saying سبحان الله, (praise Him thirty three times (saying الحمد لله) and extol Him thirty four times (saying الله أكبر - after every (*fard*) *Salah* and when sleeping. (*Muslim*)

Explanation: This *Hadith* teaches us to recite after *Salah* thirty three times each *subhan Allah* and *al-Hamdulillah* and thirty four times *Allahu Akbar*. Great excellence is attached to this practice. These repetitions add up to a hundred but where reward is concerned they will count one thousand because every piety is rewarded ten times over. Other methods of

repetition are also given in other *Ahadith* for instance, each of these sets of words may be recited thirty three times and the hundredth time he may recite

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

There is no god but Allah, the One. He has no partner. His is the sovereignty. Praise is for Him. And He is over all things Powerful.

A third method is to recite each of the foregoing sets of words twenty-five times to add up to one hundred.

The event of Hazrat Fatimah رضى الله عنها asking for a maid-servant is related here in brief. When *zikr* (Remembrance of Allah) will be discussed we will relate it in detail.

Hazrat Abdullah bin Amr bin al-'As رضى الله عنه narrates that the Messenger of Allah ﷺ has said, "There are two things that if a Muslim does with regularity, he will enter Paradise. Both of them are easy to do but those who do it are few.

- (1) After every (fard) *Salah* recite ten times each الله اكبر, سبحان الله, الحمد لله. When the five times count is made these add up to a hundred and fifty. The reward on the Day of Resurrection (at ten times) will be one thousand five hundred.
- (2) When a person prepares to sleep, he may recite thirty three times سبحان الله, thirty three times الحمد لله, thirty four times الله اكبر. Although their sum is a hundred they will fetch a reward of one thousand. Together the two will get a reward of two thousand five hundred. Thus who puts these into practice, his piety will exceed his sins."

The Companions رضى الله عنهم said, "We will not find it difficult to adopt." The Holy Prophet ﷺ said, The devil will approach you while you pray and remind you of different things. When you finish the *Salah* you will have forgotten your intended practice. The same thing will happen at night. He will see that you go to sleep." (Tirmizi)

This *Hadith* recommends a repetition of ten times

each for the phrases *subhan Allah*, *al-Hamdu lillah*, *Allahu Akbar* after the (fard) *Salah*. This is the minimum number. One must act on this number, at least. How careless to forgo a high reward!

Hazrat Abu Hurayrah رضى الله عنه reports that the poor Muhajir Companions approached the Messenger of Allah ﷺ and submitted that the wealthy Muslims had an edge over them, they had gained everlasting blessings. While both the groups offered ritual *Salah* and *Fasted* but the rich gave in charity and released slaves which these could not do. The Prophet ﷺ said, "Shall I not show you a deed that if you perform you will equal them (who have gone before you) and overtake them (who will follow you) and no one will gain excellence over you unless he does as you do?" They requested him to indicate to them that deed. He said, "Repeat thirty three times *subhan Allah*, thirty three times *al-Hamdu lillah*, and thirty four times *Allahu Akbar* after each *fard Salah*." Those people went away happily but came back after sometime complaining that their wealthy brothers had followed suit so they were again left behind. The beloved Prophet ﷺ said, "This is the bounty of Allah. He may give it to whom He pleases." (*Mishkat* from *Bukhari*, *Muslim*)

THE RECITAL AFTER FAJR AND MAGHRIB

Hazrat Muslim Tamimi رضى الله عنه reports the Messenger of Allah ﷺ as saying that after a person has offered the *Maghrib Salah*, he should say seven times - not having spoken to any one till then -

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

"O Allah, preserve me from the Fire"

"Once, you have said this and you die that night you will be safe from Hell. And if you utter this after the *Fajr Salah*, before talking to anyone else, you will be safe from Hell if you happen to die that day." (*Mishkat* from *Abu Dawood*).

In another *Hadith*, the saying of the Holy Prophet ﷺ is reproduced, "If anyone stays after the *Fajr* and *Maghrib Salah* in the same posture as is prescribed for the *Tashahhud* and says ten times

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ
يُخَيِّئُ وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'No one is worthy of worship but Allah, the One, Who has no partner, to whom belongs the kingdom, for whom is the praise, in whose hand is good, who gives life and causes death, and who has power over all things.'

Then ten pious deeds will be recorded for him each time he says these words, ten of his sinful deeds will be obliterated, he will be elevated ten ranks, he will be protected from every evil and the accursed Satan, he will not be ruined because of any sinful act except polytheism, and he will excel everyone else in deeds unless someone recite more than him and surpasses him on that account." (*Mishkat and Ahmad*)

THE SALAH OF WITR

The *Salah* of *witr* are three *rak'at* and offered at the same timings as for *Isha Salah* but not before the *Isha Salah* are offered. After the intention is formed for the three *rak'at* of *witr*, two *rak'at* are offered as is normally done. When the *tashahhud* has been recited in the *Qa'dah*, the worshipper may arise for the third *rak'ah*. In this *rak'ah* she recites *al-Fatihah* and a *surah*, then saying *Allahu Akbar* raises her hands up to the shoulders and binds them again as they were before she had said the *Takbir*. She now recites the *Du'a-e-Qunoot*. Then, she will go to the bowing posture and complete the rest of her *Salah*. The *Du'ai Qunoot* is as follows:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِيْ
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ
اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْقِدُ وَنَرْجُوْا
رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

'O Allah! We seek Your help alone and ask for forgiveness from You. We believe in You and trust in You. We praise You for all the good things and are grateful to You. We do not be ungrateful to You. We

disown and shun those who are disobedient to You. O Allah! You alone do we worship and we pray to you and prostrate before You. We hasten towards You and serve You. We hope for Your Mercy and fear Your punishment. Indeed, Your punishment will be meted out to the unbelievers."

Ruling:

If someone does not remember the *Du'ai Qunoot*, she may recite instead:

رَبَّنَا اٰتِنَا فِيْ الدُّنْيَا حَسَنَةً وَفِيْ الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! Grant us what is good in this world, and what is good in the Hereafter and save us from the chastisement of the Fire." (2:201)

But, she must not make it a habit to recite this *supplication*. It is necessary for her to memorize the *Du'ai Qunoot*.

SUPPLICATIONS ON DIFFERENT OCCASIONS

SUPPLICATIONS ON DIFFERENT OCCASIONS

RECITE THE FOLLOWING WHEN
ANYONE SUSTAINS BURNS

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ إِشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ
(حصن)

O Lord of mankind! Remove all harm. cure, for You are the One to cure. There is no one to cure save You.

Recite this and blow on the affected parts. To blow is to bring the lips close enough to the affected part and blow on it letting some spit to fall thereon. Whenever, it is said to blow, one must understand this meaning.

When there is pain in any part of the body, place the right hand there and recite *Bismillah* three times. Then recite the following seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ (مسلم)

I seek refuge in Allah with His power against the harm of the pain that I feel and fear.

EVERY SORT OF ILLNESS

Hazrat Aishah رضي الله عنها said, "When any of us suffered any pain, the Holy Prophet ﷺ moved his hand over the painful part and recited

(٣٦) أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ

الْأَشْفَاءَ لَكَ شِفَاءٌ لَا يَفَادِرُ سَقَمًا (مشكوة)

(36) O Lord of mankind! Remove the harm. And give cure. You are the One to cure. There is no cure but the one from You- a cure that leaves no sickness at all.

According to Hazrat Aishah رضي الله عنها whenever the Holy Prophet ﷺ was ill, he recited the *Surahs al-Kafirun, al-Ikhlās, al-Falaq, an-Nas* and blew over his hands which he rubbed over his body. In his final illness, I did this for him and blew over his hands which

he moved over his body. If anyone in the house fell ill, the Holy Prophet ﷺ recited these *Surahs* and blew over his hands and rubbed over the body.

TO PROTECT A CHILD FROM ILLNESS OR HARM

أَعِزُّكَ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ

(بخاری)

I seek the protection in the perfect words of Allah from every devil poisonous animal and from every evil eye.

SUPPLICATION A PATIENT MAY MAKE

The Holy Prophet ﷺ has said, "If any Muslim patient recites forty times the following Supplication while he is ill, then if he dies from the disease, he will die a martyr's death and if he recovers, his sins will have been forgiven."

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no God but You. You are Glorified. Indeed I am of the wrong-doer.

WHEN ONE IS TIRED OF LIFE

When anyone finds it difficult to live because of hardship, he must not wish for death. He may make this supplication:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي مَا كَانَتِ الْوَفَاةُ خَيْرًا لِي

(مشكوة)

O Allah! Let me live as long as it is good for me and give me death when death is good for me.

WHEN DEATH IS APPROACHING, ONE MAY SAY

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَارْحَمْنِي بِالرَّفِيقِ الْأَعْلَى (حصن حصين)

O Allah! Forgive me and have mercy on me and join me with the higher Companions.

And let him pray:

اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكْرَاتِ الْمَوْتِ ط (ترمذی)

O Allah! Help me in overcoming the throes and pangs of death.

When death seems near, the patients face may be turned to the *qiblah* and those Muslims who are present there may encourage him to recite the *Kalimah* by themselves reciting it in an audible voice.

IT IS ALSO NECESSARY TO
OBSERVE THE *SUNNAH*
MUWAKKADAH

IT IS ALSO NECESSARY TO OBSERVE
THE *SUNNAH MUWAKKADAH*

(٣٧) وَعَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ صَلَاةُ الْغَدَاةِ (رواه الترمذی ورواه

مسلم ایضا من غیر تفصیل الركعات والامام احمد كذلك وزاد فقالت ام حبيبة فما برحت صليهن بعد.)

(37) We have it from Umm Habibah رَضِيَ اللَّهُ عَنْهَا she said that the Messenger of Allah ﷺ said, "A house will be built in Paradise for one who prays, in a day and a night, twelve *rakat* at, four before and two after the *Zuhr Salah*, two after the *Maghrib Salah*, two after the *Isha Salah* and two before the *fajr Salah*." (Tirmizi)

Explanation: After the *fard* (obligatory) *Salah*, the *sunnah muwakkadah* and *ghair muwakkadah* are very important. It is very necessary to observe the former as indeed this *Hadith* stresses.

This *Hadith* is related by Hazrat Umm Habibah رَضِيَ اللَّهُ عَنْهَا, the noble wife of the Holy Prophet ﷺ. After relating this *Hadith* she said,

فَمَا بَرَحْتُ أَصَلِيهِنَّ بَعْدُ

She meant to say that after hearing this *Hadith*, she took up observance of these *sunnah* forthwith. The women of the time of the Prophet ﷺ were very religious. Like men, they vied each other for virtuous deeds in ritual *Salah*, *Fasting*, *Zikr*, recital of the *Qur'an* and other pious deeds. The excellence of these *muwakkadah* is that their observer will get himself a house made for him in Paradise. In another *Hadith*, the Holy Prophet ﷺ has said that the doors of the heavens

(lit. skies) are opened for those who offer the four *sunnah* before the *fard* of *Zuhr*.

Hazrat Abdullah bin Tha'ib رضى الله عنه said that the Messenger of Allah ﷺ used to offer four *rakaat* before the *fard* after the sun had passed the meridian saying, "It is such a time when the gates of heaven are opened and I wish that a good deed of mine may ascend then." (Mishkat)

Hazrat Aishah رضى الله عنها said in answer to a person's question that the Holy Prophet ﷺ used to offer four *rakaat* before the *fard* of *Zuhr* saying that this is an hour when the doors of heaven are opened and I wish that a good deed of mine ascend at this hour. (That is may reach the higher world.) (Mishkat)

In answer to a persons questions, Hazrat Aishah رضى الله عنها said that the Holy Prophet ﷺ used to offer four *rakaat* before the *fard* of *Zuhr* during which he would stand long and performed the bowing and prostration with great reverence.

Hazrat Abdullah bin Mas'ud said that there is no optional (*nafl*) *Salah* during the day that is equal to the *tahajjud Salah* except the four *rakaat* before the *fard* of *Zuhr*. The excellence of these four *rakaat* over the other (non-obligatory) *Salah* that are offered during the day is like the congregational *Salah* over the individuals *Salah*. (at-Tarhib wa-Tarhib)

The emphasis on the *sunnah* before the *fard* of *Fajr* is greater than every other *sunnah muwakkadah*. Hazrat Aishah رضى الله عنها said that the Holy Prophet ﷺ was most regular in offering the two *sunnah* of *Fajr* of all non-obligatory *Salah*. (Bukhari and Muslim)

The excellence of these two *sunnah* is very much. The Holy Prophet ﷺ has said

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

"The two *rakaat* of *Fajr* are better than this world and whatever is in it." (Muslim)

Hazrat Aishah رضى الله عنها said that the Holy Prophet ﷺ was careful not to omit under any circumstances the four *rakaat* before the *fard* of *Zuhr* and the two *rakaat* before the *fard* of *Fajr*. (Musnad Ahmad)

It is *sunnah* (practice of the Prophet ﷺ) to recite *surah al-Kafirun* and *surah al-Ikhlās* respectively in the first and second *rak'ah* of the *sunnah* of *Fajr*. (Tirmizi)

GHAIR MUWAKKADAH SUNNAH AND OTHER OPTIONAL SALAH

The truth is that man risks nothing if he invests for the Hereafter and he may fear no loss. Whatever he does in this world of piety, he will gain its reward in the next world. So, apart from the *muwakkadah*, he must pay attention to the *ghair muwakkadah* and optional *Salah*. The Holy Prophet ﷺ has said that on the Day of Resurrection, the first thing of which a man will be asked is *as-Salah*. If he gets through it then he will be successful and happy. If he has been negligent on this count then he will not get any reward and will be a loser. When the account is taken and he is found to be deficient in the *Fard* (obligatory) *Salah*. Allah will say, "See if he has some prayers apart from the *fard* and if these are found, the deficiency in the first account will be offset. Then the accounts will be opened. (Fasting, *zakah*, etc.) There too any shortcomings will be balanced from the optional activities in various fields. (Mishkat)

Therefore, it is wise to offer the *muwakkadah*, *ghair muwakkadah* and *nafl* (optional) *Salah* as much as one can. Although no warning of punishment is given on omitting them, the reward thereagainst is great especially when they will offset any deficiency in the obligatory *Salah*. A person must prepare for the Hereafter and observe the optional prayers particularly the *Chast*, *Ishraq*, *Awwabeen* and *Tahajjud*. The virtues of these prayers will be discussed in the next *Hadith*.

THE REWARD OF TWO RAK'AT AFTER THE FARD SALAH

There is a *Hadith* about two *rak'at* after the *fard* prayers. One of the Companions رضى الله عنهم says, "When we had overrun Khyber, the people took out their shares of the booty that consisted of different articles and of prisoners of war. The trading took place whereby one man's need was met with another's excess. One of the Companions رضى الله عنهم approached the Holy Prophet ﷺ and said that he had earned more profit in that day's trading than anyone else. The Prophet ﷺ asked him how much had he earned and he answered that he had collected three hundred 'awqiyah' silver.

The Holy Prophet ﷺ asked him if he would not like to know of something more profitable. He replied that he would certainly like to know of it. The Prophet ﷺ advised him to offer two *rak'at* after every *fard* *Salah* so that he would earn more than what he had gained (that day)." (Abu Dawood)

One 'awqiyah' is equal to forty dirhams.

فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

"And whosoever believes in his Lord, he shall fear neither loss nor oppressed." (Jinn, 72:13)

THE VIRTUE OF FOUR RAK'AT BEFORE THE FARD OF 'ASR.

The Holy Prophet ﷺ said, "May Allah be merciful to him who offers four *rak'at* before (the) 'Asr (*fard*).'" (Mishkat)

RULING:

The position of *sunnah muwakkadah* is like *wajib* and it is sinful to neglect them. *Shami*:

وَلِهَذَا كَانَتْ السُّنَّةُ الْمُؤَكَّدَةُ قَرِيَّةً مِنَ الْوَاجِبِ فِي لِحُوقِ النَّاسِ

كَمَا فِي الْبَحْرِ (شَامِي)

RULING:

When a person embarks on a journey and he

risks missing the conveyance - or not getting proper seating—if he is late, he may omit the *sunnah muwakkadah* in such cases. However, as far as possible, the *sunnah Salah* of *Fajr* must be offered. Similarly, a very sick person may omit to offer the *muwakkadah* but he must not neglect the *witr Salah* because these are just next to *fard*. If a person misses the *Isha Salah*, he must redeem the *Witr* also when he redeems the *fard*.

RULING:

If someone misses the *Fajr Salah*, he must redeem the *sunnah* as well with the *fard* if he is doing so soon after sunrise. If he has delayed this action until the time of *Zuhr*, then he may only redeem the *fard* because it is too late to redeem the *sunnah* at that time.

RULING:

The *sunnah* prayer that are recommended after the *fard* must be offered immediately thereafter. A very short supplication may be made after the *fard* and the worshipper may busy himself in the *sunnah*. Any repetition *Zikr* or a lengthy supplication may be left to after the *sunnah* prayers are offered.

CHASHT, ISHRAQ AND OTHER OPTIONAL SALAH

(٣٨) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَى قَالَتْ أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ (رواه المسلم).

وَكَانَتْ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا تُصَلِّي الضُّحَى ثَمَانِي رَكَعَاتٍ ثُمَّ تَقُولُ لَوْ نُشِرَتْ لِي أَبْوَايَ مَا تَرَكَتُهَا (رواه مالك)

(38) Hazrat Mu'aza رحمه الله عليه said that she asked Hazrat Aishah رضى الله عنها how many *rak'at* the Messenger of Allah ﷺ prayed at the *chasht*, forenoon *Salah*. She replied

that he prayed four *raka't*, some time two some time four and more as Allah pleased. (*Mishkat*)

Hazrat Aishah رضى الله عنها used to offer eight rak'at of *chasht* and would say that she would not neglect this *Salah* even if her parents were to return from their graves (and I had to serve them) would somehow find time for the *Salah*. (*Muwatta Imam Malik*)

Explanation: There are two types of optional *Salah*. One of them are those that have no time fixed for them. They are offered any time of the day and as many as the worshipper wills. Some religious men are known to offer hundreds of rak'at every day. If a person has time this is the best occupation for him. However, the rights of the spouse and children and parents must not made secondary to this act of worship. The aim is to follow the *Shari'ah*, not personal whims.

The other type of *nafl* (optional) *Salah* are those whose times are appointed and their virtues are also made known in *Ahadith*. *Chasht* is one of those. This *Salah* is very much virtuous. It is for this reason that Hazrat Aishah رضى الله عنها said that she would not neglect them even if her parents revived again and she had to tend them. The time for this *Salah* is at 9 a.m. and remains up to before *Zawal*. Anything between two and eight rak'at are offered for *Chasht Salah*.

The Holy Prophet ﷺ is reported to have said (as related in a *Hadith*) that the man who is regular in offering two rak'at *chasht Salah* will be forgiven his sins even if they are equal to the foam of the oceans. (*Tirmizi* and others)

Hazrat Abu Zarr رضى الله عنه reported the Messenger of Allah ﷺ as saying, "Each one of you is liable to pay *Sadaqah* every day against the joints in his body (in gratitude). (The joints are a great blessing from Allah and make it possible for a man to move about, sit and stand).

To say *subhan Allah* is a *sadaqah*, *al-Hamdu lillah* is a *sadaqah* to say *La ila ha il-lal-lah* is a *sadaqah* and to say *Allahu Akbar* is a *sadaqah*. (The meanings respectively 'Glory be to Allah, Praise be to Allah, There is no god but Allah' and Allah is the Greatest.) To

enjoin good is *sadaqah* and to forbid evil is *sadaqah*. But when someone offers two rak'at *chasht* then it is enough in thankfulness for the joints of the body." (*Muslim*)

There are 360 joints in the body of a man. How difficult it is to give thanks on each account of each joint? Allah is being merciful to his slaves showed them an easy way to offer thanks without putting in any effort. If a person recites the phrases *subhan Allah*, *al-Humdu lillah*, *la ila ha il-lal-lah* three hundred sixty times, he will have shown gratefulness for that day. Then, if he offers the two rak'at, then too he is supposed to have been thankful for that day.

According to Hazrat Anas, the Messenger of Allah ﷺ has said "Allah will prepare a palace of gold for the person who prays twelve rak'at *chasht*." (*Tirmizi*)

The foregoing traditions hold out that anything between two to twelve rak'at are offered at the time of *chasht*.

Ishraq

Virtues are held for the *Ishraq Salah* too. The time for *Ishraq* commences fifteen minutes after sun rise. Two or four rak'at may be offered at this time. It is preferable for a worshipper to remain seated at the spot where he has offered the *fard* of *Fajr* and engage himself in *zikr* and recital of the *Qur'an*. When the sun is sufficiently risen, he may offer *Ishraq*.

Awwabeen

This term is used for *nafl* or optional prayers offered after the *Maghrib fard* and *sunnah*. Six rak'at are offered and a great reward is attached to it. According to a *Hadith* if a man prays six rak'at after *Maghrib Salah*, he will have been taken to have worshipped for twelve years. (*Mishkat*) If he does not have enough time on hand, he may include the *sunnah* in the count of six rak'at. The *Ahadith* also mention the offering of twenty rak'at after *Maghrib*. Hazrat Aishah رضى الله عنها has reported the Holy Prophet ﷺ as saying that if someone offers twenty rak'at after *Maghrib*, Allah will build a house for him in Paradise. (*Tirmizi*)

THE SIGNIFICANCE AND EXCELLENCE OF *TAHAJJUD*

(٣٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيَقَظَ امْرَأَتَهُ فَصَلَّتْ فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيَقَظَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ (رواه

ابوداؤد والنسائي)

(39) Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, "May Allah be merciful to the man who gets up at night (for *Tahajjud*) and offered the prayer, then woke up his wife and she too offered the *Salah*. If she declined to get up, he sprinkled water over her face (so that her sleepiness turns to wakefulness). Then he said, "May Allah be merciful to the woman who gets up and offers the *Tahajjud Salah*, then wakes up her husband but if he declines to awake, she sprinkles water on his face." (*Mishkat*)

Explanation: According to this *Hadith*, the Holy Prophet ﷺ has prayed for those who awake and offer the *Tahajjud Salah*. His prayers will definitely have an approval. It is only difficult to get up at the time of *Tahajjud*. Once a habit is formed, it is not difficult to awake. According to one *Hadith*:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمُكَفِّرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاجٌ عَنِ الْإِثْمِ (ترمذی)

You must offer in the night (the *tahajjud Salah*) because the righteous people before you used to offer it. It will bring you closer to your Lord, atone for your sins and prevent you from sinning. (*Tirmizi*)

Someone asked, O Messenger of Allah ﷺ which of the supplications is most likely to be answered? He replied, "The supplication that is made in the middle of the second half of the night and that which is offered after the *fard Salah*."

According to Hazrat Abu Hurayrah رضى الله عنه , the

Massenger of Allah ﷺ used to say, "When the last third of the night remains, Allah the Exalted, says: 'Is there anyone who prays to Me that I may grant him his need? Is there anyone to ask Me to forgive him that I may forgive him? 'Who is it that lends to Him who has everything yet Who is not one to oppress? (Whatever you will give in His way will be taken as a loan although it is given by Him, then He will give a return against it - at least ten times but He might give more to whom He chooses)." This *Hadith* is found in *Sahih Muslim*.

According to Hazrat Abu Malik Ash'ary رضى الله عنه , the Holy Prophet ﷺ said, "Surely there are upper storeys in Paradise that are so clear and transparent that one can see through from either side (inside and outside). Allah has prepared them for those who are soft-spoken, feed the needy and pray in the night when other people are fast asleep."

Hazrat Abu Hurayrah رضى الله عنه says that the beloved Prophet ﷺ said, "When a man gets up at night and awakes his wife and both of them offer the *tahajjud prayer*, the names of both of them will be recorded among those who remember Allah much. Once the Holy Prophet ﷺ got up in the night, he said

مَنْ يُوقِظُ صَوَاحِبَ الْحُجَرَاتِ لِكَي يُصَلِّيْنَ

'Who is it that will awake the sleepers in the rooms that they may offer their *Salah*.'

After saying this, he awoke his wives saying

يَا رَبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ

'Many women although they are clothed in this world will be naked in the Next.'

Women are much occupied in matters of dress and jewellery but they do not give time to considerations of the Hereafter. The *Ahadith* tell us that when people line up on the Day of Resurrection, they will be naked. The people of Paradise will be donned with silk and beautiful clothes. The Holy Prophet ﷺ described the head covering of a woman of Paradise better than the world and whatever it has. (*Bukhari*). The inmates of Hell will be given clothes of Fire to wear. The *surah Hajj* of the Qur-an:

فَالَّذِينَ كَفَرُوا أَفْطَعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ

"As for those who disbelieve garments of fire shall be cut out for them" (*al-Hajj*, 22:19)

Is it not a wise thing to occupy ourselves in such acts which give us better garments in the Hereafter rather than worry about the dress of the fleeting life? Our women neglect the obligatory *Salah*, the optional acts of worship are a distant affair.

Let the spouses agree to wake each other for *tahajjud* prayers and determine beforehand that the one who is awake may sprinkle water on the one who does not get up easily. However, if a husband is not prepared to get up, leave him alone. Do not involve yourself in worship all of the night but give time to your husband too and take care of your health. At the time of *tahajjud* offer optional *Salah* and make supplications as long as you can do it easily. When you feel sleepy, go to bed and resolve to wake up for *Fajr* and set your alarm clock to wake you up. A minimum of two rak'at are offered, the more if you can offer. Women have made up certain practices for *tahajjud* like repeating *surah al-Ikhlās* in the *Salah* a number of times. These things are baseless. Prayers are offered during *Tahajjud* in the normal manner.

RULING:

If a person is confident that he will wake up for *Tahajjud*, he must defer the *Witr Salah* to that time but if he is not sure that he will wake up, he must offer *witr* at the time of 'Isha.

SALAH UT-TASBIH

SALAT UT-TASBIH

(prayer in which the worshipper glorifies Allah, the glorifying prayer)

Much excellence and virtue has been ascribed to this form of *Salah*.

According to Hazrat Abdullah bin Abbas رضى الله عنهما the Holy Prophet ﷺ said to his uncle Hazrat Abbas bin Abdul Muttalib رضى الله عنه

"O Abbas, O my Uncle! Shall I not give you a gift? Present you something? Let you know of something very beneficial? Give you that which if you follow, Allah will forgive you all your sins past and present, old and new, mistakenly done or intentional, minor or major, secretly committed or openly. That thing is that you pray four rak'at (*Salah ut-Tasbih*, Glorifying Prayer). After you have recited the *surah al-Fatihah* and a *surah*, before you bow down, you should say fifteen times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

"Glory be to Allah. Praise be to Allah. There is no god but Allah and Allah is the Greatest."

Then bow down and repeat these words ten times. Then, recite them again ten times when you get up from the bowing posture. Then, go down in the prostration and repeat these words ten times. Again, when you sit after the prostration say them ten times. Then, repeat these words ten times in the second prostration. Sit down after the second prostration and repeat these words ten times. Pray the four *rak'at* in this manner, this adds up to seventy five in each *rak'at*." (In all this will be 300 times). The Prophet went on,

"If you can offer it once daily do so; if not then once weekly (on Friday); if not, then once a month; if not, then once a year. If you do not do it, then once in a life time."

Hazrat Abdullah bin Abbas رضى الله عنه offered this *Salah* every Friday. The *Taba'ee* (successor of the Companions) Abul Jawza رحمه الله عليه offered it every day; he entered the

mosque after the *azan*-(call for *Salah*) of *Zuhr* and finished it before the congregation was ready. Hazrat Abdul Aziz bin Abi Rawad رحمه الله عليه used to say that whoever craves for Paradise must attach himself to this *Salah*. Abu Uthman Hayri رحمه الله عليه would say that he had not seen anything as good as the *Salah ut Tasbih* to remove hardships and sorrows.

The intention is formed in these words

"I propose to offer four *rak'at* optional *Salah*, *Salah ut Tasbih* for the sake of Allah turning myself towards the *Qiblah*." Then, saying *Allahu Akbar*, the worshipper begins the *Salah*.

RULINGS REGARDING THIS SALAH

- (1) No particular chapter of the Qur'an is prescribed for recital in this *salah*. Any part of the Qur'an may be recited. As per some versions, We are advised to recite about twenty Verses.
- (2) One must not count the repetitions with his tongue but merely press the fingers where they are. If one counts with the tongue, the *Salah* becomes void.
- (3) When one forgets to say these words in a posture, he may redeem them in the next posture but never in the *Qawmah* (getting up from the bowing posture) or the *Jalsah* (sitting down after the first *sajdah*) or in either *Qa'dah* (sitting for the tashahhud). In these postures only the ten repetitions due there must be made, the forgotten repetitions must be made in the following posture.

Benefits:

- (1) This *Salah* may be offered at any time except during the *makruh* hours when optional *Salah* may not be offered.
- (2) It is better to offer this *Salah* after *zawal* before the *zuhr Salah* as we have seen a narration above. If this is not possible, any other hour may be chosen.
- (3) Some traditions include, besides these four phrases, سبحان الله والحمد لله ولا اله الا الله والله اكبر the words لا حول ولا قوة الا بالله العلي العظيم. There is no protection from evil and no power to do good but through Allah. Thus, if

these words are also added it is better.

- (4) These words are recited before the *Tashahhud* in the second and fourth *rak'ah* but after the *Tasbih* of the bowing and prostration, then these recitals be uttered.
- (5) Another method of offering the *Salah-ut-Tasbih* is to recite the *Thana* to the end in the first *rak'ah* followed by these words fifteen times then the *surah al-Faithah* and another *surah*, then these words ten times and then the rest of the *Salah* is as described in the previous method.

The recitals after the second prostration are no more necessary because the count of seventy five per *rak'ah* is completed in the second prostration.

The ulama advise that both the methods be followed - now the first, then the second.

Hazrat Abdullah bin al-Mubarak رحمه الله عليه, who was a student of Imam Abu Hanifah رحمه الله عليه, and a teacher of the teachers of Imam Bukhari رحمه الله عليه, followed the second method.

RULING:

If the worshipper has to perform the remedial prostrations (*sajdah sahwa*) he must not recite these words there; however, if he has forgotten them anywhere and remembers now, these words may be recited here to redeem them.

SALAH MAY BE OFFERED FOR EVERY HARDSHIP

(٤٠) وَعَنْ خُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ صَلَّى (رواه ابو داود)

(40) Hazrat Huzaifah رضي الله عنه has said that when he faced any worrying situation, he offered (optional) *Salah*. (Abu Dawud)

Explanation:

It is found in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

"O you who believe, seek help through patience and

Salah." (al-Baqarah, 2: 153)

When anyone faces a difficulty or a misfortune, he must be patient and stand up in prayer. Patience is a great virtue. If someone is patient he gets a reward for it and has his difficulty removed for him. When a Believer does not panic when he is overcome by difficulty but puts his faith in Allah as the one to remove it, Allah shows mercy to him and releases him from his difficulty. One who is patient is very fortunate.

قَالَ النَّبِيُّ ﷺ وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ

(بخارى ومسلم)

The Holy Prophet ﷺ said, "What anyone is given is not better and greater than patience." (Bukhari, Muslim)

The other way to ward off difficulty is to offer optional prayer. It establishes a special link of a worshiper with Allah.

The Holy Prophet ﷺ liked very much to stand in *Salah*. He said about *Salah* that it brings coolness to his eyes. He stood in *Salah* at night to such an extent that there would be swelling on his feet. Then, if he faced a difficulty, he put in more effort in *Salah*. We have already stated that a supplication soon after the fard *Salah* is granted. You must be particular in making supplications at the time of *Tahajjud* and after fard *Salah*. Also offer the *Salahul-Hajat* occasionally. It has a supplication for all needs of a person.

SALAH UL-HAJAT (PRAYER OF NEED)

Hazrat Abdullah bin Abu Afa رضى الله عنه has said that the Messenger of Allah ﷺ said, "If anyone wants something from Allah, or from a human being, let him perform ablution, then offer two *rak'at*, then extol Allah and invoke blessings on the Prophet ﷺ then say:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَزَائِمَ
مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا

الْأَغْفِرَتُهُ وَلَا هَمًّا إِلَّا فَرَجَتُهُ وَلَا حَاجَةَ هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا

أَرْحَمَ الرَّاحِمِينَ ط

"There is no God but Allah, the Clement, the Generous. Glory be to Allah, the Lord of the Mighty Throne. And praise is for Allah, the Lord of the Worlds. I ask You for words that will guarantee Your mercy and actions that will make certain Your forgiveness, and a portion in every virtue and freedom from every offence. Do not leave me a sin that You will not forgive, a care that You will not remove, or a want that meets Your pleasure that You will not grant. O Most Merciful of those who show Mercy."

OBSERVE MODERATION IN NAFL SALAH

(٤١) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ دَخَلَ رَسُولُ اللَّهِ ﷺ

الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ مَا هَذَا الْحَبْلُ فَقِيلَ يَا رَسُولَ اللَّهِ هَذِهِ حِمْنَةُ بِنْتِ جَحْشٍ تُصَلِّيُ فَإِذَا أَعْيَتْ تَعَلَّقَتْ بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ لَتُصَلِّيَ مَا أَطَاقَتْ فَإِذَا أَعْيَتْ فَلْتَجْلِسْ قَالَ زِيَادٌ فَقَالَ مَا هَذَا قَالُوا لَزَيْنَبُ تُصَلِّيُ فَإِذَا كَسَلَتْ أَوْفَرَتْ أَمْسَكَتْ بِهِ فَقَالَ حُلُّوهُ فَقَالَ لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا كَسَلَ أَدْفَرَتْ فَلْيَقْعُدْ

(رواه ابو داود عن شيخه زياد و هارون و زيادة ذكر زينب من زياد) ١

(41) Hazrat Anas رضى الله عنه, narrates that once the Holy Prophet ﷺ entered the mosque (at night). A rope was tied to two pillars. He asked, "What is this rope for?" He was told, "It is (the work of) Hamnah bint Jahsh رضى الله عنها who prays (late into the night) when she is fatigued she suspends herself over it (that she may remove her tiredness)." So, the Messenger of Allah ﷺ said, "She must pray as long as her strength permits her. When she gets tired she must sit down." Then he saw another rope and asked "What is it for?" Those who were there said, "It is (tied up) by Zaynab رضى الله عنها, offer *Salah* (at night) and when she feels drowsiness, she holds it." He said, "Loosen it up." Then (pointing out the correct

approach) he said, "Engage yourself in optional *Salah* as long as your body and strength allow you. When you feel tiredness over you then sit down."

(٤٢) وَعَنْ ابْنِ شَهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ الْحَوْلَاءَ بِنْتَ تُوَيْتِ بْنِ حَبِيبِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى مَرَّتْ بِهَا وَعِنْدَهَا رَسُولُ اللَّهِ ﷺ فَقُلْتُ هَذِهِ الْحَوْلَاءُ بِنْتُ تُوَيْتِ وَزَعَمُوا أَنَّهَا لَا تَنَامُ اللَّيْلَ فَقَالَ رَسُولُ اللَّهِ ﷺ لَا تَنَامُ اللَّيْلَ؟ خَذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَوَاللَّهِ لَا يَسَامُ اللَّهُ حَتَّى تَسَامُوا.

(رواه مسلم) ٢٠

(42) Ibn Shahab reports from 'Urwah bin Zubair رضي الله عنه that Hazrat Aishah رضي الله عنها, wife of the Holy Prophet ﷺ informed him that once Hawla bint Tawayt رضي الله عنها ibn Habib ibn Asad ibn Abdul 'Uzza passed by her. At that time the Messenger of Allah ﷺ was present there; she said to him, "This is Hawla bint Tuwayt. People believe that she does not sleep at night (being occupied in worship)." The Messenger of Allah ﷺ said, "Does not sleep at all at night? Perform deeds as much as your strength allows you. By Allah, Allah does not tire (of bestowing on you) until you become disenchanted."

(Muslim)

Explanation: In any case, it is necessary to observe the obligatory forms of worship (the *fard* and *wajib*) followed by the *muwakkadah*. Then, as for the optional forms of worship, their observance is very beneficial and offsets any shortcomings in the obligatory worship. However, it must be understood that a person must not involve himself in such excessive optional worship as causes him to neglect the obligatory worship or impeaches upon the rights of fellow human beings. Also, when drowsiness or tiredness sets in, the worshipper may get disenchanted.

We have seen in the two forgoing *Ahadith* the intense interest of the female Companions رضي الله عنهن, in offering *Tahajjud Salah*. But we have also seen the Holy Prophet ﷺ counsel them and others of his *ummah* to exercise moderation. He advised them not to tax themselves

beyond their strength. He prohibited them to adopt unconventional means to keep themselves active. When someone burdens himself beyond his capacity, he may intend one thing while his tongue speaks something else.

Hazrat Aishah رضي الله عنها, has transmitted a *Hadith* the gist of which is that when anyone feels sleepy while offering *Salah*, he may go to sleep. When this feeling is over, he may arise. He may not know what he says. Maybe, he seeks forgiveness but actually speaks out against himself. (Mishkat)

According to Hazrat Abu Hurayrah رضي الله عنه the Holy Prophet ﷺ has said, "When any one of you finds that his tongue stammers when reciting the Qur'an in *Salah* at night, and he does not know what he says, he may go to sleep. (Abu Dawood)

Similarly, the Holy Prophet ﷺ disapproved of Hazrat Howla bint Tuwayt keeping awake at night to devote herself to worship.

Once, three men enquired from the wives of the Holy Prophet ﷺ about the worship the Prophet ﷺ puts in at home. When they were told of it, they considered the amount of worship the Prophet puts in as paltry. They said to one another that the Messenger of Allah was forgiven by Allah while they could not hope to gain by the paltry worship. One of them resolved not to sleep at night and devote himself to night-long worship. The other man said that he would observe (optional) *Fasting* every day for ever. The third asserted that he would keep away from women and he would never marry. While they conversed in this manner, the Holy Prophet ﷺ appeared and said, "Listen while you say as you have said, by Allah, I fear Allah more than any of you do. It is for His sake that I keep away from undesirable things. While I observe *Fasting*, there are days when I do not *Fast*. I offer optional *rak'at* at night and I sleep too! I lead a married life too! Thus, the person who moves away from my example is not with me." (Mishkat)

Hazrat Abdullah bin 'Amr bin al-'As رضي الله عنه spent his nights in adoration and *Salah*, and he observed *Fast* during the days. When our beloved Prophet ﷺ came to know of this, he said, "O Abdullah! I have been told that

you *Fast* all day long and pray night long. Is this correct?" We have from Hazrat Abdullah bin 'Amr bin al-'As that he replied, "O Messenger of Allah ﷺ! This is true!" The Prophet ﷺ said, Do not do so. *Fast* some days and refrain from *Fasting* some days. Stand up in *Salah* at night but go to sleep too. Your body has a right over you. Your eyes have their rights over you. Your wife has a right over you. Those who visit you too have a right over you. It is enough for you to *Fast* for three days each month. You will get a reward tenfold and in terms of reward it is like *Fasting* for ever.

Hazrat Abdullah bin 'Amr رضى الله عنه says that he submitted to the Prophet ﷺ, "I feel that I have more strength than this calls for." The Holy Prophet ﷺ said, "Then *Fast* like the Prophet of Allah, Hazrat Dawood عليه السلام and do not exceed that." He asked, "What was the pattern of the *Fasts* of the Prophet of Allah, Hazrat Dawood عليه السلام?" He said, "To *Fast* for half the life." (This means to keep *Fast* on alternate days.):

Hazrat Abdullah رضى الله عنه did not take advantage of the concession allowed by the Prophet ﷺ the first time but he kept claiming that he had strength to do more. However, when old age overtook him, he used to lament that he did not seize the opportunity afforded to him by the Prophet ﷺ. (Bukhari)

We must know that certain realities attach to human beings and they all have certain biological limits. If some one burdens himself beyond his capacities, he will have to give up sooner or later. Then, the pious deeds that he had launched upon will have to be given up. He will exhaust himself. This is not religion. Neither is it a sensible thing to do.

According to Hazrat Aishaah رضى الله عنها, the Holy Prophet ﷺ said,

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ (مسلم صفحہ ۲۶۶)

"The deed that Allah loves most is one that is constant though it is a little." (Muslim)

In his sharah Muslim, Allamah Nawawi رحمه الله عليه writes that deeds of a man that may be few but are constantly done are better than those that are numerous but are neglected after sometime because the

former, through their constancy, keep the worshipper attached to obedience, remembrance and concentration. In terms of reward, too, it builds up slowly over the numerous but short-lived deeds.

If one burdens himself too much, it affects his health and keeping longer vigil in the nights has a telling effect on the eyes. The case of Hazrat Abdullah bin 'Amr رضى الله عنه that was narrated in the foregoing lines, is reported in some versions with these words.

فَأَنَّكَ إِذَا فَعَلْتَ ذَلِكَ هَجَمْتَ عَيْنَكَ وَتَفَهَتْ نَفْسُكَ (بخاری صفحہ ۱۵۴)

"If you persist in doing this (devoting your nights to worship and days to *Fasting*), you will become bleary-eyed and exhausted." (Bukhari)

When a person gets old he is not able to continue extraordinary efforts in worship like Abdullah bin 'Amr who repented in old age that he did not follow the advice of the Prophet ﷺ. When one is in the habit of putting in worship according to one's capabilities, he is able to keep on in that manner in old age and build up great reward. Besides, the person of the former type is unable to meet the rights of his body and soul and of his family and fellow Muslims. This is what the Prophet ﷺ had said to Hazrat Abdullah bin 'Amr رضى الله عنه in recommending moderation in worship.

Many people neglect the rights of their families and guests under the impression that they are exempt on account of their piety and worship. Apart from feeding and providing lodging, it is necessary to give time to these people and talk to them. Imagine a guest being fed and lodged by the host who *Fasts* and keeps vigil at night in worship. The guest also needs company while eating and at other times to talk and converse with him. It is a part of piety and rank in religion to spend time with a guest particularly if he is a relative. However, women must not remain alone with strangers (*ghair mahram*) and must not come before them unveiled or converse with them like friends.

The family also has its rights over member. They must talk to each other, delight one another and care for each other. It is wrong for a man to be occupied in

night-long worship and neglect his wife. She has rights over him. These rights include caring for her and delighting her. It is the same with women who keep their husbands waiting while they offer optional *rak'at* and keep optional *Fasts*. When the husband is at home, a wife cannot observe an optional *Fast* without his permission.

In short, a person may engage in optional worship only after he has given the rights of his body and soul, his spouse, children and guests. At the same time, he must not let them provide him an excuse for neglecting optional worship altogether. Moderation in all affairs and worship must be exercised. It is well-summarized in the advise of the Holy Prophet ﷺ to the three men who enquired about his life and who resolved to adopt extreme form of worship. He had said, "I do *Fast* and give up *Fasting*; I do offer optional *salah* at night and go to sleep. Moderation is preferred in religious living.

AN EVENT OF ITIKAF AND ADMONITION ON SINCERITY

(٤٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ أَنَّ يَعْتَكِفَ الْعَشْرَ الْوَاحِدَ مِنْ رَمَضَانَ فَاسْتَأْذَنَتْهُ عَائِشَةُ فَأَذِنَ لَهَا وَسَأَلَتْ حَفْصَةَ عَائِشَةَ أَنْ تَسْتَأْذِنَ لَهَا فَفَعَلَتْ فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ بِنْتُ جَحْشٍ أَمَرَتْ بِنَاءً فَبْنَى لَهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى انْصَرَفَ إِلَى بِنَاءٍ هِ فَبَصَرَ بِالْبَنِيَّةِ فَقَالَ مَا هَذَا قَالُوا بِنَاءُ عَائِشَةَ وَحَفْصَةَ وَزَيْنَبُ فَقَالَ رَسُولُ اللَّهِ ﷺ الْبِرُّ أَرَدَنْ بِهَذَا مَا أَنَا بِمُعْتَكِفٍ فَرَجَعَ فَلَمَّا أَفْطَرَ اعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ (رواه البخاري)

(43) Hazrat Aishah رضى الله عنها has narrated that the Messenger of Allah ﷺ intended to seclude himself in *Itikaf* during the last ten days of Ramadan. (*Itikaf* for men is to restrict themselves to mosque for a certain period which in Ramadan is from the evening of the 20th. Women perform it in their houses.) Hazrat Aishah رضى الله عنها also sought permission to observe

Itikaf and the Prophet ﷺ gave her the permission. Then Hazrat Hafsa رضى الله عنها asked Hazrat Aishah رضى الله عنها to get her permission too which she did. When Hazrat Zaynab bint Jahash رضى الله عنها learnt of it she asked for a tent to be erected which was duly put up. When the Messenger of Allah ﷺ came to his place of *Itikaf* after he had offered the *Salah*, he eyed the tents and asked what those were. The people there told him that those were the tents of Hazrat Aishah رضى الله عنها, Hazrat Hafsa رضى الله عنها and Hazrat Zaynab رضى الله عنها. He asked, "Do they intend piety thereby? I am not sitting for *Itikaf*." Thus he changed his mind and performed *Itikaf* in the month of *Shawwal*.

Explanation: Hazrat Aishah, Hazrat Hafsa and Hazrat Zaynab رضى الله عنهما were the wives of the Holy Prophet ﷺ. Women of the time of the Prophet were much inclined to worship. This was more marked in the wives of the Prophet ﷺ. They vied with each other not for worldly pursuits but for religious deeds.

When the Prophet decided to perform *Itikaf*, his wives also expressed their desire to do so. Tents were laid out for them. If one's intention is genuine and the pleasure of Allah is sought thereby, competition in religious deeds is healthy and praiseworthy. But, if it is to underrate another, then it is sinful. Worshippers must always take account of their intentions and always aim the pleasure of Allah alone. Personal ambitions and desire of popularity must not be behind an act of worship.

When the Prophet ﷺ saw the preparations by three of his wives, he cautioned them to curb their emotions so that they do not vie with each other for personal prestige; he did this by putting a question "Do they intend piety thereby?" To stress his point, he decided to postpone his *Itikaf* to the following month, *Shawwal*. Even if his wives had any personal ego in their intentions, these were removed then. Thus, he reformed them by example. May Allah shower His blessings on him!

فصلى الله تعالى عليه وآله بقدر كماله وجماله

We must always examine our intentions and perform our deeds purely for the sake of Allah. May Allah guide us.

MERCY AND FORGIVENESS ON THE 15TH OF SHA'BAN BUT SOME SINS GO UNFORGIVEN

(٤٤) وَعَنْ مَعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ وَقَالَ يَطْلُعُ اللَّهُ إِلَى جَمِيعِ خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا لِمُشْرِكٍ أَوْ مُشْرِكَةٍ (رواه الطبراني وابن حبان وروى البيهقي من حديث عائشة مرفوعاً هذه لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ وَاللَّهُ فِيهَا عِتْقَاءُ مِنَ النَّارِ بَعْدَ دِشْعُورٍ غَنِمَ كَلْبٌ لَا يَنْظُرُ اللَّهُ فِيهَا إِلَى مُشْرِكٍ وَلَا إِلَى مُشَاحِنٍ وَلَا إِلَى قَاطِعِ رَحِمٍ وَلَا إِلَى مُسْبِلٍ وَلَا إِلَى عَاقٍ لَوَالِدَيْهِ وَلَا إِلَى مُدْمِنٍ خَمْرٍ وَعِنْدَ أَحْمَدَ مِنْ رِوَايَةِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَفِي غَيْرِ لِعِبَادِهِ إِلَّا اثْنَيْنِ مُشَاحِنٍ وَقَاتِلِ نَفْسٍ (الترغيب والترغيب)

(44) Hazrat Mu'az bin Jabal رضى الله عنه has reported that the Prophet ﷺ said, "Allah turns His attention towards all His creation on the fifteenth of Sha'ban and forgives all His creatures except the one who joins partners with Allah (an associater or an idolator) and the one who holds grudge against someone." (Tabarani and Ibn Hibban) "And the one who snaps relationships and he who lets his trousers fall below his ankles, and those who drink wine and those who murder someone without reason -they will also not be forgiven this night." (Bayhaqi)

(٤٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةَ فَإِذَا هُوَ بِالْبَقِيعِ فَقَالَ أَكُنْتُ تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي ظَنَنْتُ أَنَّكَ آتَيْتَ بَعْضَ نِسَائِكَ فَقَالَ إِنَّ اللَّهَ تَعَالَى يَنْزِلُ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَغْفِرُ لَأَكْثَرِ مَنْ عَدَدِ شَعْرِ غَنَمٍ كَلْبٍ (رواه الترمذى وابن ماجه وقال الترمذى سمعت محمد

يعنى البخارى يضعف هذا الحديث)

(45) Hazrat 'Aishah رضى الله عنها said, "Once (When I

awoke at night), I did not find the Messenger of Allah ﷺ in the house. (I looked for him outside) and found him in the Baqi (the graveyard of Madinah). He said, Did you suspect that Allah and His Messenger will be unjust to you? I said, 'O Messenger of Allah, I did imagine that you had gone to one of your other wives.' He said that it was certain that Allah comes down to the heaven nearer to earth on the fifteenth of Sha'ban and forgives more sins than the hair of the goats of Bani Kalb." (Mishkat)

HAPPENINGS OVER THE NEXT YEAR

(٤٦) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ هَلْ تَدْرِينَ مَا فِي هَذِهِ اللَّيْلَةِ يَعْنِي لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيهَا يَا رَسُولَ اللَّهِ فَقَالَ فِيهَا أَنْ يُكْتَبَ كُلُّ مَوْلُودٍ دِينُهُ أَدَمٌ فِي هَذِهِ السَّنَةِ وَفِيهَا أَنْ يُكْتَبَ كُلُّ هَالِكٍ مِنْ بَنَى آدَمَ فِي هَذِهِ السَّنَةِ وَفِيهَا تُرْفَعُ أَعْمَالُهُمْ وَفِيهَا تُنْزَلُ أَرْزَاقُهُمْ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ تَعَالَى فَقَالَ مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ تَعَالَى ثَلَاثًا قُلْتُ وَلَا أَنْتَ يَا رَسُولَ اللَّهِ فَوَضَعَ يَدَهُ عَلَى هَامَتِهِ فَقَالَ وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَ نِيَّ اللَّهُ مِنْهُ بِرَحْمَتِهِ يَقُولُهَا ثَلَاثَ مَرَّاتٍ (رواه البيهقي فى الدعوات الكبير)

(46) We have it from Hazrat 'Aishah رضى الله عنها she said that the Prophet ﷺ asked her, "Do you know what takes place this night? The fifteenth of Sha'ban?" She asked, "What is that, O Messenger of Allah?" He said, "A record is drawn up this night of every human being who will be born in the ensuing year and of every human being who will die this year, This night, their deeds are taken up to heaven, and this night their provisions are sent down." She asked, "O Messenger of Allah, will not anyone enter Paradise except by the Mercy of Allah?" He replied three times, "There is no one who will enter Paradise save by the Mercy of Allah." She asked, "And not you too, Messenger of Allah?" He put his hand on the crown of his head and said, "Not even I, unless Allah wraps me up in His Mercy."

" He said this three times. (*Bayhaqi*)

WORSHIP AND SUPPLICATION AT NIGHT AND FASTING DURING THE DAY

(٤٧) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا يَوْمَهَا فَإِنَّ اللَّهَ تَعَالَى يَنْزِلُ فِيهَا لَغُرُوبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ أَلَا مِنْ مُسْتَغْفِرٍ فَأَغْفِرُ لَهُ أَلَا مُسْتَرْزَقٌ فَأَرْزُقُهُ أَلَا مُبْتَلًى فَأُعَافِيهِ أَلَا كَذَّاءٌ حَتَّى يَطْلُعَ الْفَجْرُ

(رواه ابن ماجه)

(47) Hazrat Ali رضى الله عنه said that the Messenger of Allah ﷺ said, "When it is the night of the middle of Sha'ban, spend the night in prayer and *Fast* during the day. Indeed, Allah comes down at sunset to the heaven nearest to earth (lowest heaven) and says, "Is there anyone who asks forgiveness that I may forgive him? Does anyone ask for provision that I may provide him? Is there anyone facing hardship that I may relieve him? Does anyone seek something (or the other), ...?" (It goes on so) till it is dawn." (*Mishkat*)

THIS IS WHAT WE LEARN FROM THE FOREGOING NARRATIONS

- (1) It was the practice of the Holy Prophet ﷺ to keep voluntary *Fasts* in the month Sha'ban, more than in any other month. He did keep optional *Fasts* almost the entire month, perhaps excepting few days.
- (2) The fifteenth night of Sha'ban may be spent in optional prayers.
- (3) The day of the fifteenth one must *Fast*.
- (4) The Prophet ﷺ went to the graveyard on this night but did not organize any festival or lighting over there.
- (5) On this night Allah grants His attention from the lowest heaven and a very large number of sinners are forgiven. But some people are not pardoned, for example those who grudge others, snap relationships, drag their trousers below the

ankles, show disobedience to parents, habitual drinkers (of wine), or unjust killers.

We also learn from these *Ahadith*, that on the fifteenth night of Sha'ban, a record is drawn up of all those who will be born or who will die during the year. Of course, Allah already knows who is to be born and who is to die but the record is handed over to the angels on this night. Also, the righteous deeds are granted approval and provision of the creatures is apportioned (the angels are told of this).

We also learn that Allah offers to answer requests of the creatures who wish for provision deliverance from difficulty, forgiveness of sins and so on.

Having read about the virtues of the month and the night and day of the middle of Sha'ban, let Believing men and women take full advantage of this opportunity by *Fasting* as much as they can and offering the optional *Salah*, engaging in *zikr* and supplication. Men may go to the graveyard but not in congregational forms and must not light candles there.

THE INNOVATIVE PRACTICES THAT HAVE CROPPED UP ON THIS OCCASION

It is very sad to observe that our wrong actions have resulted in converting this blissful and rewarding night into one in which sinful activities and disobedience is practiced. The result is that we invite punishment on ourselves and setback in the religious field and worldly affairs, we neglect the practices of the Holy Prophet ﷺ but engage in irreligious acts invented by ourselves. These include:

FIRE WORKS.

This is a sinful custom that also causes worldly loss and unnecessary expenses. The Qur'an says

إِنَّ الْمُبْتَدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

"Surely the squanderers are ever brethren of Satans and Satan is ever ungrateful to his Lord."

(*al-Isra*, 13:27)

وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"and be not prodigals. Surely He loves not the prodigals."

(Al-An'am, 6:141)

The people who are backward economically and dangerously poor and who live as slaves of other waste their money in such a way and they must realize where this will lead them to. This happens every year and it is against the teachings of *Shari'ah* even against commonsense.

Children are allowed to spend money on fire crackers and thus taught to be disobedient to the commands of *Shari'ah*. Often, this indulgence results in loss of life and property through fire. But, this custom will not be given up. May Allah guide us! *Aameen*.

Many mosques and houses are adorned with lighting. It is beyond the ordinary and wasteful. The directive of the Qur'an is given in the foregoing lines. This lighting is the imitation of the Hindus of India who do so during Diwali celebrations and it has its origins in the fire worshippers. These things are unlawful. Some ulama suggest that this custom was brought into Islam by people of *Baramakah* who even after embracing Islam continued to play in this manner and let fire be before them while they offered their *Salah*. The Muslims adopted their behaviour.

It is surprising that while Mercy descends from the heaven, it is countered from the land with fireworks. Allah invites anyone who has a need but the response from the earthlings is in the form of disobedience and sinning activities.

GATHERING TOGETHER IN MOSQUES

There is no harm if a few people stay together in a mosque and pray and recite the Qur'an and perform other forms of worship. However, in some cities the limit is crossed in this kind of worship too. People are invited to attend. Optional *Salah* are held in congregational form; and this is forbidden. Men, women and children go to the mosques and there is shouting and giving up of privacy. Women and men do not observe the *pardah*. On the one hand, women are not allowed to go to the mosques for the obligatory *Salah* but here they join men

in voluntary acts of worship. No one can claim to be more religious than the companions رضى الله عنهم who never gathered together in this fashion as we do. Because of ignorance and negligence, many things happen that violate the sanctity of the mosques. Instead of being beneficial, this causes harm to us. It is, therefore, better to sleep down in peace than do something sinful.

THE CUSTOM OF HALWAH (SWEET MEAT)

People have made this custom an essential part of their activities on the night of the 15th Sha'ban. They do not feel bad when they miss an obligatory duty but if this custom is not followed they feel very bad. Those who do not share their views are condemned with derogatory titles or accused of being 'wahabis'. To give the status of an obligatory act to something that is simply unnecessary is a sin. They claim that when the Holy Prophet ﷺ lost his teeth, he ate sweet meat. Some of them also say that Hazrat Hamzah رضى الله عنه was martyred on this day and to consign reward to him they partake of the Sweet meat. Both these things are wrong because these events occurred in the month of Shawwal. Besides this custom is not a correct form of remembrance in the view of *Shari'ah*.

Further, is it not surprising that a reward is consigned to someone by eating the delicacies oneself and inviting a few close friends? The poor people are not invited at all.

If they are given anything by someone, it is a very negligible amount, the rest is consumed by the perpetrators of this custom themselves. Also, if their point of view is accepted by any stretch of imagination, the Holy Prophet ﷺ ate the sweetmeat (according to their supposition) on losing his teeth but these wretched people enjoy it without suffering any hardship. May Allah grant us understanding.

The author of Madkhal writes:

(٤٨) ثُمَّ جَاءَ بَعْضُ هَؤُلَاءِ فَعَكَسُوا الْحَالَ كَمَا جَرَى مِنْهُمْ فِي غَيْرِ

هَآ فَمَآئِمْ مَوْضِعَ مُبَارَكٍ أَوْ زَمَنٍ فَاضِلٍ حَضَّ الشَّرْعُ عَلَى اغْتِنَامِ

بَرَكَتِهِ وَالتَّعَرُّضِ لِنَفَحَاتِ الْمَوْلَى سُبْحَانَهُ وَتَعَالَى فِيهِ إِلَّا وَتَجِدُ الشَّيْطَانَ قَدْ ضَرَبَ بِخَيْلِهِ وَرَجَلِهِ وَجَمِيعَ مَكَائِدِهِ لِمَنْ يُصْغَى إِلَيْهِ أَوْ يَسْمَعُ مِنْهُ حَتَّى يَحْرُمَهُمْ جَزِيلَ مَا فِيهِ مِنَ الثَّوَابِ وَيَقُوتَهُمْ مَا وَعَدُوا فِيهِ مِنَ الْخَيْرِ الْعَمِيمِ أَسْأَلُ اللَّهَ السَّلَامَةَ بِمَنِّهِ وَكَرَمِهِ - ثُمَّ إِنَّهُ لَمْ يَكْتَفِ مِنْهُمْ بِسَبَبِ تَمَرُّدِهِ وَشَيْطَنْتِهِ وَاعْتَوَانِهِ بِمَانَالِ مِنْهُمْ فِي كُونِهِمْ سَمِعُوا مِنْهُ وَنَالَ مِنْهُمْ بِأَنْ حَرَمَهُمْ مَا فِيهَا مِنَ الْخَيْرِ الْعَظِيمِ حَتَّى أَبْدَلَ لَهُمْ مَوْضِعَ الْعِبَادَةِ وَالْخَيْرِ ضِدَّ ذَلِكَ مِنْ أَحْدَاثِ الْبِدْعِ وَشَهَوَاتِ النَّفُوسِ مِنَ الْمَنَافِعِ وَالْحَلَاوَاتِ الْمُحْتَوِيَةِ عَلَى الصُّورِ الْمُحَرَّمَةِ (المدخل ج ١ ص ٢٩٣)

(48) ".... Then some people (with an innovative bent) altered the original idea. They have done so with other Islamic teachings. The result is that they give ear to the devil's promptings and have closed the doors through which one may seek blessings and the Mercy of Allah. May Allah protect us from the schemes of devil. This is not where the devil stopped. He presented to them new ways and customs that they adopted as forms of worship that suit them well and are according to their desires. The eatables are fashioned as images and it is unlawful in Islam to keep images in the home."

PULSE:

Some people have made it compulsory for themselves to cook a kind of pulse (masur lentils) on this day. The origin is not known but it is sinful to do so as long as one thinks of it as an obligatory duty and looks down upon those who do not do it.

CHANGING UTENSILS AND PLASTERING THE HOUSE.

Among some people, it is a custom to plaster their houses and change utensils on this night. This custom has its origins among the Hindus and the *Ahadith* and *Qur'an* disallow the imitation of non-Muslims.

In short, the night of 15th Sha'ban is an auspicious occasion. It is recommended that we spend it in voluntary acts of worship like optional prayer, *Zikr* supplication, recital of the *Qur'an*, and *Fast* during the day. We must desist from all innovative practices (known as *Bid'ah*) like insisting on the preparation of sweet meat, decorating with lights (more than we normally use), organizing fetes at the graveyard, using fire works, etc. Let us be grateful to Allah by obeying him and keeping away from devilish practices.

اللَّهُمَّ احْفَظْنَا مِنْهُ قَالَ ابْنُ أَمِيرِ الْحَاجِّ فِي الْمَدْخَلِ: ص ٣٠٢ ج ١.

وَمُقْتَضَى زِيَادَةِ الْفَضِيلَةِ زِيَادَةُ الشُّكْرِ اللَّائِقِ بِهِامِنْ فِعْلِ الطَّاعَاتِ وَأَنْوَاعِهَا فَبَدَّلَ بَعْضُهُمْ مَكَانَ الشُّكْرِ زِيَادَةَ الْبِدْعِ فِيهَا عَكْسَ مُقَابَلَةِ ذَلِكَ لِزِيَادَةِ الْفَضِيلَةِ ضِدَّ شُكْرِ النِّعَمِ سَوَاءً بِسَوَاءٍ فَإِلَى اللَّهِ الْمُشْتَكَى

May Allah protect us from the devil. Ibn Amir of *Hajj* has said in the "*Al-Madkhal*"

"The more the blessings on anyone, the more he should be grateful by being obedient and worshipful. But some people have substituted this manner of thankfulness by *Bid'ah* (innovative acts) so instead of matching the blessings with thankfulness, they practice *Bid'ah*. Who shall we complain to, but Allah?"

FASTING AND SALAH IN RAMADAN

(٤٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ (رواه البخارى ومسلم)

رضى الله عنه (49) It is reported by Hazrat Abu Hurayrah رضى الله عنه he said that the Messenger of Allah ﷺ said, "He who *Fasts* during *Ramadan* faithfully and confident of being rewarded by Allah will have his past sins forgiven; he who prays during the night in *Ramadan* faithfully of his reward from Allah will have his past sins forgiven; and he who keeps a vigil in the *Lailat-ul-Qadar* (Night of Power) in prayer faithfully and confident of his reward from Allah will have his past sins forgiven." (Bukhari, Muslim, Mishkat)

This *Hadith* assures us that past sins of a man will be forgiven when he *Fasts* during *Ramadan*, also when he spends the nights in prayer like *Taraweeh* or optional *Salah*, and again when he keeps awake in the *Lailat-ul-Qadar* (Night of Power). Hazrat Imam Abu Hanifah رحمته الله عليه used to stand in optional *Salah* at night after *Taraweeh* and recited the entire Qur'an. During the day he recited the Qur'an once so he recited the Qur'an sixty one times in the month of *Ramadan*.

TARAWEEH

Taraweeh is *Sunnah Muwakkadah* for men and women. Twenty rak'at are offered. It is مستحب for men to offer it in congregation. One who has committed the Qur'an to memory may recite it over to others otherwise he may listen others recite. It is expected of a Believer that his interest in reciting over and listening the Qur'an increases in *Ramadan*.

It is wrong to seek one who recites the Qur'an speedily for he will commit mistakes. It is a question of

one month every year and if we do not offer the *Taraweeh* calmly, how may we be expected to offer other optional *Salah*. Many women too, although they *Fast* with religious zeal, neglect the *Taraweeh Salah*. They must pray all the twenty rak'at 'if young babies disturb them, they may complete the rak'at at the time of *Tahajjud Salah*.

TAHAJJUD DURING RAMADAN

It becomes very easy to offer the *Tahajjud Salah* during Ramadan because one does get up for the predawn meal. Before or after the meal, but before dawn in any case, one may pray as many rak'at of *Tahajjud* as one can. this may be done every night during Ramadan and then afterwards too if one can keep up this practice.

TO BE SEXUALLY IMPURE IS NOT CONTRARY TO FASTING

Hazrat Aishah رضى الله عنها has said that dawn would approach during Ramadan while the Messenger of Allah ﷺ would be in a state of sexual defilement not because of a dream (but from having intercourse with his wives), then he would have a bath and *Fast*. (*Bukhari* and *Muslim*) This means that he did not have a bath before dawn but before sunrise and then offered the *Fajr*. This way a little time of the *Fast*, he was in a state of sexual defilement. *Fasting* commences with the first sign of dawn. Similarly, if one experiences a wet dream while *Fasting*, it will not render the *Fast* void because sexual defilement is not contrary to *Fasting*.

WHO IS PERMITTED TO POSTPONE FASTING TO AFTER RAMADAN

(٥٠) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ

رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ وَالصَّوْمِ

عَنِ الْمُسَافِرِ وَعَنِ الْمُرْضِعِ وَالْحَبْلَى (رواه أبو داود والترمذي والنسائي وابن

ماجه)

(50) It is reported by Anas bin Malik bin K'abi رضى الله عنه that the Messenger of Allah ﷺ said, "Allah has remitted half the *Salah* to the traveller and *Fasting* to

him, to the woman who is suckling an infant and to the pregnant woman." (*Mishkat*)

EXPLANATION:

It is a sin to neglect *Fasting* during Ramadan but one who is unwell is allowed to postpone it under certain circumstances. Thus, when it is feared that *Fasting* will result in death of a patient, or increase her sickness, then it is permitted for the patient to defer *Fasting* in Ramadan and redeem the *Fasts* she has missed to when she recovers. However, it is wrong to give up *Fasting* on minor ailments that are not dangerous or likely to become serious from *Fasting*. It is also wrong to obey a doctor who is irreligious when he advises against *Fasting*. These doctors do not realize the significance of *Fasting* nor do they know the rules of *Shari'ah* in this regard. They do not *Fast* themselves and do not value *Fasting* by other people. Therefore, their decision is unreliable, since most doctors, today, are sinners, a patient must make his own decision faithfully and consult a doctor who is God-Fearing and aware of *Shari'ah* rules in this regard. Persons who omit *Fasting* because of these handicaps, normally do not redeem the *Fasts* that they have omitted. This is a grave sin they carry with them in their graves.

TRAVELLER

A traveller (defined previously under ritual *Salah*), whether male or female, will offer two raka'at *fard* instead of four. However if he is behind an Imam who is not a traveller, he will offer the full number of rak'at as the Imam does. Also, if at any point, he forms an intention to stay fifteen days together, he is no longer regarded as a traveller under *Shari'ah*. He will offer the full rak'at. The distance that qualifies someone for the concessions of a traveller is 48 miles, once someone decides to travel this far while leaving. It is immaterial how the travel is undertaken on foot or by any means of transport including airplane. *Shari'ah* allows the concession to such a person even if no hardship is faced. Four rak'at *fard* are reduced to two. If the concession is not availed, it is a bad thing to do. This question has been discussed in the book of *Salah*, it is repeated here to discuss *Fasting* during travel.

RULING:

The traveller who is entitled to halve his *fard Salah* is also entitled to postpone *Fasting* during Ramadan to a later date when he arrives home. This is applicable whether his travel is on foot, by air or by any other means, and whether he faces inconvenience through travel or not. But once an intention is formed at any point to stay fifteen days the concessions are no longer applicable.

It is worth observing that just as patients fail to redeem their *Fasts* when they recover, the travellers do the same thing. They sin and die while the debt is over them. the Qur'an says:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
مِنْ أَيَّامٍ أُخَرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"So whoever of you witnesses the month, he should *Fast* therein, but whosoever is ill, or on a journey, (he should *Fast*) the same number of other days. Allah desires ease for you, and He desires not hardship for you(al-Baqarah, 2: 185)

This verse makes it clear that the patient and the traveller are not absolved from the obligation to *Fast*. Allah has permitted them to defer *Fasting* during Ramadan but redeem them afterwards, the obligation is simply postponed. If there is not much difficulty, *Fasting* must be observed in Ramadan without postponing them because it is better and more virtuous.

The Qur'an has said:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

"and that you should *Fast* is better for you...." (al-Baqarah, 2: 184)

The reason is that by *Fasting* during Ramadan one is not deprived of the blessings and favours of this month and it becomes easy when all are *Fasting* compared to having to *Fast* all alone when *Fasting* is postponed.

Ruling

It is not correct to postpone *Fasting* when the journey is less than 48 miles.

MOTHER WHO SUCKLES HER INFANT

Just as a patient and a traveller are permitted to postpone *Fasting* during Ramadan so also the woman who breast-feeds an infant is allowed to postpone *Fasting* if it will deprive the child of nourishment. However, it is unlawful for her to postpone *Fasting* if the child can live on other food besides Mother's Milk. Further, once the child is two years old it is disallowed to nourish it with mother's Milk so this question no longer arises (whether the woman may postpone her *Fasting*).

RULING:

The woman who breast-feeds is given this concession if the child's father is unable to pay for another woman to breast-feed the child, or the child will not take the milk of any other woman.

A PREGNANT WOMAN

The same concession is allowed to a pregnant woman to postpone *Fasting* during Ramadan if it will cause much hardship or may risk her life or the child.

FIDYAH (REDEMPTION)

A patient is ill to the extent that *Fasting* may result in death and there is no possibility of recovery, or a person who is very old and there is no hope of gaining sufficient strength for that - such people are allowed to pay *fidyah* (a monetary redemption) instead of *Fasting*.

However, if later on they become capable of *Fasting* they must redeem their *Fasts* and observe future *Fasts* too. The *fidyah* that he had paid will be regarded as charity.

RULING:

The *fidyah* for each *Fast* is to give away to a needy person one sear, twelve chatak wheat or its value on local currency, or to feed one poor man two times a day against every *Fast* omitted.

A MENSTRUATING WOMAN WILL
NEITHER *FASTS* NOR OFFERS RITUAL
SALAH BUT WILL REDEEM THE *FASTS*
LATER ON

(٥١) وَعَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا فَقُلْتُ
مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ فَقَالَتْ أَحْرُورِيَّةٌ
أَنْتِ؟ قُلْتُ لَسْتُ بِحَرُورِيَّةٍ وَلَكِنِّي أَسْأَلُ قَالَتْ كَانَ يُصَيِّنُنَا ذَلِكَ
فَنُؤَمِّرُ بِقِضَاءِ الصَّوْمِ وَلَا نُؤَمِّرُ بِقِضَاءِ الصَّلَاةِ وَفِي رِوَايَةٍ قَدْ كَانَتْ
إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ لَا تُؤَمِّرُ
بِقِضَاءِ (رواه مسلم)

(51) Hazrat Mu'azah رَحْمَةُ اللَّهِ عَلَيْهَا says that she asked Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا "Why must a Menstruating woman redeem her *Fast* but not her ritual *Salah*?" Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا asked her, "Have you become irreligious (that you question the rules of *Shari'ah*)?" Hazrat Mu'azah رَحْمَةُ اللَّهِ عَلَيْهَا says that she replied, "No I have not become an atheist. I only wish to know." On that Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said "We only know that) it happened to us (in the times of the Prophet ﷺ and we were asked to make up for the *Fast* and were not asked to redeem the *Salah*." (Muslim)

Explanation

Hazrat Mu'azah was a successor of the Companions (*Tabi'at*). She was a learned woman and a student of Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا. When she asked the question about the difference in the commands for *Fasting* and *Salah*, Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا asked her if she had become a (*Hururiyah*) (literally a free-thinker). This term was applied to the people of a village (*Hururiyah*) where the *Khawarij* lived. These people tried to mould religion according to their understanding. (The word has been translated in the text as irreligious or atheist.) This is a very undesirable tendency; it does not allow a man to obey anything with faith.

THE REWARD FOR VOLUNTARY
FASTING. A WOMAN MAY NOT
OBSERVE IT WITHOUT HER
HUSBANDS PERMISSION

(٥٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَحِلُّ لِلْمَرْءَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ (مسلم)

(52) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has said that the Messenger of Allah ﷺ said "It is not lawful for a woman to observe a (voluntary) *Fast* when her husband is at home unless he permits her to do so. Also, she may not allow anyone admittance to her home unless her husband has permitted her to do so." (Muslim)

Explanation

Islam is a perfect religion. Where it calls for the rights of Allah to be met, it also asks that the rights of fellow human beings be given. This *Hadith* stresses on the rights on fellow human beings. The spouses have rights over each other and they suspend during *Fasting*. If a woman persists in keeping *Fasts* at the cost of the rights of her husband, she sins. To care for the husband is also a form of worship. Some women keep *Fasts* one after the other and tire themselves out so they fall asleep as night falls. They do not heed to their husbands desires and this behaviour is not approved by *Shari'ah*. The Holy Prophet ﷺ has cautioned women to refrain from *Fasting* when her husband is there unless he gives her his permission to do so. However, even after that she is not allowed to *Fast* continuously over a number of days.

IT IS NOT NECESSARY TO OBTAIN A
HUSBANDS PERMISSION TO KEEP THE
OBLIGATORY *FASTS* OR TO REDEEM
THEM

It is not necessary at all to obtain the permission of the husband for keeping the obligatory *Fasts* and

offering the obligatory *Salah*. The same applies to redeeming *Fasts* that a menstruating women had to forgo. If a husband stops his wives from doing so, he commits a grave sin. The woman must not heed her husband on this affair.

THE VOLUNTARY FASTS ON MONDAY, THURSDAY AND THE 13TH, 14TH AND 15TH OF A LUNAR MONTH

One must keep certain voluntary *Fasts* in addition to *Fasting* in Ramadan. It is a very great form of worship and much reward is attached to it. We will see shortly the significance of the six *Fasts* of shawwal. It is virtuous to *Fast* on Monday and Thursday, too. The Holy prophet ﷺ has said that the deeds of every person are presented before Allah on every Monday and Thursday; therefore, I wish that when my deeds are presented before Him I should be *Fasting*. (*Trimzi*)

Excellence is also attached to *Fasting* on the 13th, 14th and 15th of every lunar month. The Holy Prophet ﷺ has recommended that these *Fasts* be kept.

FASTING ON THE NINTH OF ZIL HAJJ

The Holy Prophet ﷺ said that he was fully confident that the observing of a *Fast* on the 9th of *Zil Hajj* will atone for the sins of the past year and the year to follow.

THE FAST OF ASHURA

About *Fasting* on the 10th of Muhurram, the Holy Prophet ﷺ said that he was very hopeful that Allah will cause it to atone for the sins of the year gone by. (*Mishkat*)

We are also told that *Fasting* on the eight days prior to the 9th *Zil Hajj* is also a virtuous deed.

Whatever other voluntary *Fasts* a person keeps will be of advantage to him. On the Day of Resurrection, the optional worship will be useful to rectify or fill up any shortcomings in one's obligatory deeds. However, it must be ensured that the rights of other people are not violated because of involvement in voluntary worship. Thus, a man's occupation in voluntary worship may not leave him so weak that he denies the rights of his family. The same considerations must guide the woman.

FASTING ON SIX DAYS OF SHAWWAL

(٥٣) وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اتَّبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواه مسلم)

(53) Hazrat Abu Ayyub al-Ansari رَضِيَ اللَّهُ عَنْهُ has said that the Messenger of Allah ﷺ said, "If anyone *Fasts* during Ramadan and follows it up with six days in *Shawwal*, it is as though he observes perpetual *Fasting*." (*Muslim*)

EXPLANATION:

This *Hadith* urges us to keep six optional *Fasts* in the month of *Shawwal* following Ramadan. A great reward is promised for this act. Allah rewards a minimum of ten times for each deed. Thus, if the *Fasts* of Ramadan are followed by the six *Fasts* of *Shawwal*, ten times the number would equal a lunar year. The person would be regarded to have kept a year's *Fasts* and if this is done every year it is as if the person *Fasts* perpetually. What an opportunity afforded by Allah!

Even if the month of Ramadan is made up sometimes of twenty nine days, these will be regarded as thirty because every Muslim intends to *Fast* the month of Ramadan. Thus the calculation shown above stands undisturbed. The Holy Prophet ﷺ simply said that the *Fasting* in Ramadan be followed by six days in *Shawwal*; therefore, it is not for us to ask for a ruling on 29 or 30 days.

Some women hold that they will be entitled to this reward if they *Fast* on the 2nd of *Shawwal* but this is not correct. The six days of *Fasting* may be made up in the entire month of *Shawwal*.

THE RULES OF SADQAH-TUL-FITR

(٥٤) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمَرَ بِهَا

أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ . (رواه البخارى ومسلم)

(54) Hazrat Abdullah Ibn Umar رضى الله عنه has said that the Messenger of Allah ﷺ has made the payment of sadaqat-ul-Fitr obligatory. It is a sa' of dried dates or a sa' of barley (or its equivalent) It is payable by the slave and the free man, by the male and the female, by the youngster and the grown-up among Muslims. And he has commanded that it be paid before they proceed for the 'Eid Salah. (Bukhari, Muslim)

ON WHOM IS SADAQAH FITR WAJIB (OBLIGATORY)

Sadaqah Fitr is wajib (obligatory) on the person who is liable to pay *zakah*. Or, it is obligatory for one who owns fifty two and a half tola silver or wealth of this value, or, this person may not own silver, gold or cash of this value but has some thing in excess of his needs and the value of the excess is equal to the value of fifty two and a half tola silver. One of the conditions of *zakah* is that the prescribed wealth *Nisab* was with him for one lunar year; this is not a condition for *Sadaqah Fitr*. If someone gets ownership of so much wealth on the last day of the month of Ramdan, then at the dawn of "Eid-ul-Fitr" the *Sadaqah Fitr* becomes obligatory for him.

THE ADVANTAGES OF SADAQAH FITR

Apart from the reward that is received on paying the *Sadaqah Fitr*, there are two other advantages. The first is that it atones for the shortcoming during *Fasting* whether by way of uttering disagreeable things or other disapproved acts. The second is that those who cannot afford it get some money before the 'Eid Salah; They may now arrange for their food and clothing. Just by giving away a little (one sa' dried dates or the equivalent two seers wheat), the month's *fasts* are purified.

In other words the hindrance to the approval to the *Fasting* is removed by paying the *Sadaqat-ul Fitr*. In fact some scholars advise that although a person may not be liable to pay it but is advisable that he pay this amount so that he may reap the benefit thereof.

فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرًا لِلصِّيَامِ مِنَ الْغُفْرِ وَالرَّقَّةِ

وَطَعْمَةً لِلْمَسَاكِينِ . (رواه ابوداؤد)

"The Messenger of Allah ﷺ has made it obligatory to pay the *Sadqat ul Fitr* to purify the *Fasts* of any disagreeable talk and vulgarity or obscenity during *Fasting*, and to feed the poor." (Abu Dawood).

FOR WHOM MUST ONE PAY THE SADAQAH FITR

An adult woman must pay her dues of *Sadqah Fitr* herself; her husband is not liable to pay it. The *Sadqah Fitr* must be paid by the father for his minor children, their mother is not bound to pay on their behalf. If a woman asks her husband to pay on her behalf and he does so, her obligation stands fulfilled.

In the days when Muslims took part in *Jihad*, they would get prisoners of war whom they made slaves, male or female those who had these slaves were liable to pay the *Sadqah Fitr* on behalf of these slaves too. In these days, the wars that are fought are not *Jihad* but national wars and there is no question of collecting slaves.

WHAT MUST BE GIVEN IN SADAQAH FITR

The Holy Prophet ﷺ did not mention the currency (dinar or dirham) or silver coins for payment of *sadqah fitr* but he spoke of provisions normally found in a house for provisions of *sadqah fitr*. The foregoing *Hadith* speaks of one sa' dried dates or one sa' barley as *sadqah fitr* for one person. Another *Hadith* mentions one sa' cheese or one sa' raisins. According to some versions one sa' wheat is given for every two person as *sadqah fitr*.

This is the view of Imam Abu Hanifa رحمه الله عليه So if barley is given one may measure one sa' and if wheat is given half a sa' for one person.

In those times, when the Prophet ﷺ lived, barley, wheat, etc. were measured (not weighed) and the unit of measurement, one sa' is given in the *Hadith*. One sa' weighed what is now a little over three and half sears. The Ulama of India have calculated one person's *sadqah fitr* as one sear and twelve and a half chattak wheat. The books normally refer to this unit of weight for the convenience of the layman. This is the amount of *sadqah fitr* payable by a man himself and each of his minor children. One sear and twelve and a half chattak

wheat or twice this barley or dried dates or raisins; is *wajib*. A man is not bound to pay it for his wife. A woman, no matter how rich, is not bound to pay it for her minor children; it is obligatory for a father to pay for his minor children.

THE TIME WHEN THE PAYMENT SHOULD BE MADE

Sadqah fitr becomes *wajib* at sunrise on 'Eid day. When someone dies before that, it is not *wajib* to pay it on his behalf.

Rulings:

- (1) *Sadqah fitr* may also be paid before 'Eid day. If this is not done, it should be paid before 'Eid *Salah*. If someone does not pay it even after the *Salah*, it will not lapse, the liability will remain.
- (2) It is not *wajib* to pay *sadqah fitr* for a child born after dawn on 'Eid-ul-Fitr.

SADQAH FITR ON THE WEALTH OF AN INFANT

If an infant who is liable to pay *sadaqah fitr* has his own wealth, his guardian may pay *sadaqah fitr* of the infant's *fitr* from the infant's wealth. It will not be *wajib* on the guardian to pay it from his wealth.

Question: How will an infant own wealth?

Answer: He may inherit it or someone may have gifted him such money.

SADQAH FITR IS WAJIB ON HIM WHO HAD NOT OBSERVED FASTING

If an adult, man or woman, had not *Fasted* for some reason, if he is liable under the *nisab*, he will have to pay *Sadqah fitr* as *wajib*.

CASH OR KIND IN SADQAH FITR

Wheat-Flour and barley-flour (as per weight already mentioned for wheat and barley) may also be given as *Sadqah fitr*.

Ruling:

Cash value of barley or wheat may be given, and is in fact better, If some other cereal besides barley or wheat is paid, so much of it must be paid as is equal in value to one sear and twelve

and half chatak wheat or twice that measure of barley.

SOMETHING MORE ABOUT THE PAYMENT OF SADQAH FITR

It is allowed for a person to divide his or her *sadqah Fitr* among different needy persons or to give to only one person. It is also allowed to give the *sadqah Fitr* of several persons to only one needy person.

IT IS WRONG TO PAY SADQAH FITR TO SAHIB-E-NISAB

A person who is already liable to pay *zakah*, or who owns that much wealth as attracts (payment of) *zakah*, or has so much excess assets beyond his needs as make him liable to pay *sadqah Fitr*, such a person should not be paid *sadqah Fitr*. Only a person who has lesser wealth and is below these limits is a needy person according to *Shari'ah* and entitled to receive *zakah* or *sadqah Fitr*.

SADQAH FITR TO RELATIVES

Like *zakah*, *Sadaqah fitr* cannot be given to one's children, parents, grand parents but may be given to other relatives including brother, sisters, uncles, aunts, etc. Spouses cannot give *sadqah Fitr* to each other, neither can it be given to a *sayid*.

The *zakah* and *sadqah fitr* must be paid after careful scrutiny. Often, people pay it to professional beggars or to widows although they may be *sahib-e-Nisab* (owner of that much wealth as calls for payment of *zakah*). When paid to such persons, *zakah* and *sadqah fitr* are not validly paid and the obligation continues to rest on the payer.

DOUBLE REWARD WHEN PAID TO RELATIVES

When *sadqah* is paid to the relatives who are entitled to it a double reward accrues to the payer because he also revives links while pay it.

PAYMENT OF SADQAH FITR TO SERVANTS

Sadqah Fitr may be paid to one's poor servants but it is wrong to make it part of their remuneration.

PAYMENT TO AN ADULT WOMAN

When an adult woman is entitled to it, she may be paid the *sadqah fitr* even if her parents are wealthy.

THE EXCELLENCE AND RULES OF ZAKAH AND SADAQA THE VIRTUE OF SPENDING ON RELATIVES AND NEIGHBOURS

THE EXCELLENCE AND RULES OF ZAKAH AND SADAQA THE VIRTUE OF SPENDING ON RELATIVES AND NEIGHBOURS

WOMAN URGED TO PAY ZAKAH AND SADAQA.

(٥٥) وَعَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ
يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُمْ أَكْثَرَ أَهْلِ جَهَنَّمَ يَوْمَ
الْقِيَمَةِ (رواه الترمذی)

(55) Hazrat *Zaynab* رضى الله عنها the wife of Hazrat Abdullah bin *Mas'ud* رضى الله عنه has said that the Messenger of Allah ﷺ addressed the women, "O women! Give *sadaqah* even if it is from your jewellery because on the Day of Reckoning you will form a greater part of the people of Hell." (*Tirmizi*)

EXPLANATION:

The Messenger of Allah ﷺ addressed women sometimes. The foregoing *Hadith* is about one such address. He not only commanded them to give charity but also told them that it was beneficial to them that it got them release from Hell. Even women may commit sin and some are engaged in grave sins. The beloved Prophet ﷺ showed them a way to protect themselves from Hell. If they do not possess any thing else, they may spend from their jewellery. The word *Sadaqah* has been used for obligatory *Zakah* too in the *Qur'an* and *Hadith* and for optional or voluntary charity too, In this *Hadith* both the meanings are applicable.

ON WHOM IS ZAKAH COMPULSORY:

It is an obligatory duty of every adult, man or woman, who owns wealth that is equal to *Nisab*. This wealth may be in her actual possession or in his bank account; it may be in cash or any other liquid form; or it may be in the form of silver. The *Nisab* is equal to fifty two and a half tola. It is common belief that only the rich

and wealthy are liable to pay *Zakah*. (But it is not so. If silver is valued at ten rupees a tola, it will come to only rupees five hundred and fifty.) Many women own that much money but they do not pay *Zakah*. They thus continue to sin lifelong and die in this manner. If they do not possess that much cash, they do have jewellery which is given to them by their parents and in-laws. If they do not pay *Zakah* on it, they will repent in the Hereafter for neglecting this duty. May Allah protect us from that.

أَعَاذَنَا اللَّهُ تَعَالَى مِنْهُ

RULINGS:

- (1) *Zakah* will be payable on trading merchandise too, if its value is equivalent of fiftytwo and a half Tola silver.
- (2) If a woman has nothing by way of cash, silver or merchandise of trade, and she only has gold weighing seven and a half tola, then she is not liable to pay *zakah* thereon. But, if she has some silver and some gold, or some gold and a little cash, or some gold or silver and trading goods in this way she has wealth equivalent of fifty two and a half *tola* of silver, then *Zakah* is *fard* on her. This must be well understood because it brings under its fold many such women who do not pay *zakah* on their jewellery either because they do not calculate their wealth or think that their jewellery is an item of use so does not attract *zakah*. This is an incorrect view and we will present in the next lines a *Hadith* about it. It is incumbent on every Muslim to calculate his wealth including jewellery. Commercial merchandise and cash. *Zakah* is payable on every thing made out of silver and gold. This includes utensils, brocades, laces, jewellery etc. and such material as is in use or not.
- (3) A woman becomes liable to pay *zakah* when she is owner of so much wealth as is defined by *Nisab*, however she must have owned it for the period of one year.
- (4) This ruling applies to someone once she has become liable to pay *zakah*. It may happen that

before the year passes out. A women's wealth decreases but towards the end of the year; it increases so the total wealth is equal to *Nisab*, this woman is liable to pay *zakah*; in this case she will not calculate the year when her wealth multiplied but the year will have begun when she first had wealth equal to *Nisab*

TO PAY ZAKAH TO SAHIB-E-NISAB

(Sahib-e-Nisab is one who has the minimum wealth that attracts *zakah*)

RULING:

A person who owns the minimum wealth that attracts *zakah* must not receive *zakah* from somebody else (even if she has all this wealth in her bank account). It is sinful for such a person to take *zakah*. If *zakah* is paid to such a person it is not approved. Only such a person is entitled to *zakah* as is not owner of wealth equivalent of *Shar'i Nisab*. (*shari'a* means what is prescribed by *shari'ah*.) and she is not a *sayidah* (a sayid is one who is a descendant of the Holy Prophet ﷺ; Sayidah is the feminine word). Many widows are paid *zakah* because they are widows although they own wealth equal to the *nisab*. Such women should not be paid *zakah* and it is not lawful to pay it to them either.

THE LUNAR YEAR MAY BE FOLLOWED

It is obligatory to calculate the *Zakah* payable once every lunar year if anyone follows the solar calendar it will be wrong because the year has ten or eleven days more and in about 33 years, it will be behind the lunar calendar by one year. Thus one who pays *zakah* by the solar calendar will pay less *zakah* by one year.

HOW MUCH ZAKAH MUST ONE PAY

When a lunar year elapses, one must pay *zakah* at the rate of two and a half rupees for every hundred rupees, or rupees twenty five for every rupees one thousand. This comes to one fortieth of one's wealth.

Allah has prescribed a very paltry sum on you. This too is for your own benefit. He gains nothing from it. He is Independent of all needs. He has given everything to

everyone. You will earn yourself a reward in the Hereafter and because of having paid *zakah*, protect your wealth and gain an increase in it, The Holy Prophet ﷺ said on oath that wealth of a person never decreases from paying *sadaqah*.

مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ (مشكوة)

Many women argue that they have nothing apart from jewellery and if they pay *zakah* from it, they will soon have nothing left with them. It is surprising that when they can obtain money from their husbands for worthless things, they should ask them the two and a half percent to protect them from the Fire. Besides, in the light of the foregoing saying of the Holy Prophet ﷺ, they must realise that their wealth will not decrease. Rather, if they will pay *zakah*, they will get more jewellery. It is for them to make the first move.

Further, let us suppose that through payment of *zakah* they wind up exhausting all jewellery they had; how does it matter when they have secured themselves from Hell and earned the blessings of Paradise? This is about a lady companion.

A warning on not paying *Zakah* on jewellery.

(٥٦) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ وَمَعَهَا ابْنَةٌ لَهَا وَفِي يَدَيْهَا مَسَكَّتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ لَهَا أَتُعْطِينَ زَكَاةَ هَذَا قَالَتْ لَا قَالَ أَفَيْسُوكِ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَمَةِ سَوَارِينَ مِنْ نَارٍ قَالَ فَخَلَعْتُهُمَا فَالْقَتَهُمَا إِلَى النَّبِيِّ ﷺ وَقَالَتَهُمَا لِلَّهِ وَرَسُولِهِ (ابوداؤد شريف ص ٢١٨)

(56) Hazrat 'Amr bin Shu'ayb رضى الله عنه relates on the authority of his father and grand father that a woman came to the Messenger of Allah ﷺ. She had with her, her daughter. The daughter had in her hands two thick bracelets made of gold. The Holy Prophet ﷺ asked her if she paid *zakah* against the piece of jewellery. She confessed that she did not pay any *zakah*. He asked her if she would find it easy that on the day of resurrection Allah make her wear

bracelets made of fire on account of the jewellery. She immediately removed the bracelets from the child's hands and placed them before the Prophet ﷺ and said. "For Allah and his Messenger ﷺ (Abu Dawood)

(I do not keep them with me. You may use them as you please.)

EXPLANATION:

The Companions of the Prophet ﷺ men and women had the Hereafter in mind and were fearful of the torment of the next world. On hearing of the Fire of Hell, The Companion gave away the bracelets in charity and placed them at the disposal of the Prophet ﷺ to use as he liked. This she did in spite of the fact that she could have paid *zakah* and kept the bracelets too but she chose not to keep anything that could put her in trouble in the Hereafter. Glory be to Allah! The companions رضى الله عنهم were very religious minded, indeed.

THE EXCELLENCE OF VOLUNTARY SADAQAH

(٥٧) وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ أَنْفَقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ وَلَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ إِنْ رَضَخِي مَا اسْتَطَعْتُ (رواه البخارى ومسلم)

(57) We have from Hazrat Asma رضى الله عنها she said that the Messenger of Allah ﷺ said to her, 'Spend (in the way of Allah) and do not keep counting (your wealth) otherwise Allah will also give you counted (limited) wealth. Do not stop spending otherwise Allah will also stop his blessings over you. Spend whatever you can (over the needy). *Mishkat*

EXPLANATION:

Hazrat Asma رضى الله عنها a daughter of Hazrat Abu Bakr رضى الله عنه, was ten years older than Hazrat Aishah رضى الله عنها. She had embraced Islam in *Makkah* and was the eighteenth person to embrace Islam. In that early period, it was very important for one to be numbered on embracing Islam and she was the eighteenth person.

She has narrated quite a number of *Ahadith*. She was the wife of Zubayr bin al-Awam whom the Prophet

ﷺ had held very close to him. Of her sons Abdullah bin Zubayr and Arwah bin Zubair رضي الله عنهما are very well-known. They are named often in the Books of *Hadith*. Hazrat Abdullah bin Zubayr رضي الله عنه had established government in Makkah against the king Abdul Malik bin Marwan. He had a notorious tyrant governor in Hujjaj bin Yousaf who attacked Makkah and killed Hazrat Abdullah bin Zubayr رضي الله عنه. Hazrat Asma رضي الله عنها his mother, was alive then. After Hazrat Abdullah bin Zubayr رضي الله عنه was martyred Hujjaj bin Yousuf went to Hazrat Asma رضي الله عنها and comment how her son fared at his hands. Undeterrred the brave woman said;

رَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ وَأَفْسَدَ عَلَيْكَ آخِرَتُكَ

"I have seen that you caused him to suffer in this world but he has caused you to be a loser in the Next world." (*Mishkat*)

She said this about him on his supporting a king to kill a companion who had established a proper *Khilafah* at Makkah. Indeed, those women were very brave. They were strong in faith, therefore they had firm conviction and the tongue also spoke the truth unflinchingly. She was an old woman but she gave a firm, courageous answer to the governor of Hijaz and Iraq.

ADVICE OF THE PROPHET ﷺ ON WEALTH

Hazrat Asma رضي الله عنها used to visit the Holy Prophet ﷺ and she would often put to him questions relating to religion. Once the Prophet ﷺ exhorted her to spend - for the pleasure of Allah - and to see to the poor, orphans, widows and the needy. He told her four things.

(i) انفق (Keep Spending)

(ii) لا تحصى (Do not count again and again). That is, do not go on amassing and counting. See the day by day increase so that you neglect your necessities and deny others what they need of your help. This is not how the Faithful behaves, This is how the materialists act - money is everything to them. In one *Hadith*, such people are termed "slaves of the world and money." The Holy Prophet ﷺ deeply disapproved of such people. He said,

(٥٨) تَعَسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْخَمِيصَةِ إِنْ أُعْطِيَ

رَضِيَ وَإِنْ لَمْ يُعْطَ سَخَطَ تَعَسَ وَانْتَكَسَ وَإِذَا شَيْءٌ فَلَا انْتِقَشَ.

(مشكاة صفحہ ٤٣٩ عن البخاری)

(58) "May he despair who becomes a slave of the world, its money and of the clothes, when he gets it, he is happy but when he does not, then he is angry. May such a person perish! let such a one find no one to help him when a thorn pricks him." (*Mishkat*)

The other meaning of لا تحصى as given by the *Hadith* narrators is "while giving to the needy do not count to see if more is not going to them. It causes pain that more has come out of the pocket than intended to give to the poor. This is also a sign of love of wealth.

He then said فيحصى الله عليك

"If you will amass wealth counting it now and then or while doling it out count it carefully to make sure you had intended to give, then as a consequence you will receive from Allah in like manner. Your receipts will become limited as though these are carefully counted out to you. Or, if you have plenty of wealth, you will still not feel the blessing thereof and it will seem to you as a paltry sum of money.

Some opinions about these words فيحصى الله عليك are that if you give out your wealth in charity very carefully fearing excess payment, then at the time of reckoning Allah will be very strict when He asks you about His favours and a proper account will be called. It will be very difficult for you then. Allah has given you something, you must reciprocate and spend on His creatures. Allah has said in the Qur'an

وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

"...and do good (to others) as Allah has done good to you..." (*al Qasas* 28:77)

(iii) The third advice was (ولا توعى فيوعى الله عليك) "do not hold back (the wealth) otherwise Allah will also hold back His blessings for you. The point is when someone spends on the creatures of Allah, she receives much from Him, sustenance is increased and there is much auspiciousness in little.

Those who are inclined to hold back their wealth do not spend easily on necessities too and even on their children. Naturally, they cannot be expected to give in charity. They are neglectful of the obligatory duties too like *zakah sadaqah fitr, sacrifice*, etc. Such negligence calls for severe punishment in the Hereafter. The Qur'an says:

كَلَّا إِنَّهَا لَأُظِي ۝ نَزَّاعَةً لِّلشَّوَى ۝ تَدْعُوا مَنۢ أَدْبَرُو۟ا تَوَلَّى ۝ وَجَمَعَ

فَاَوْغَى - (سوره معارج)

"Certainly not! Surely, it is a flaming fire snatching away the scalpskin. It shall call him who draws back and turns away and amasses (wealth) and then withholds it"

The fourth advice is

ارضخى ما استطعت

Spend whatever you can. These words give a clear verdict to the rich and the poor to spend what they can. This has nothing to do with abundance of wealth or otherwise, it depends only on the degree of concern has for the Hereafter. After all one spends on one's worldly needs according to one's capacity and willingness. It is the same with Hereafter. Ulama say that the Prophet ﷺ used these words knowing the condition of Hazrat Asma رضى الله عنها who was not well off then; women normally do not have a free hand on the wealth of their husbands.

THE CASE OF WOMEN GIVING SADAQAH ON EID FROM THEIR JEWELLERY

(٥٩) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قِيلَ لَهُ:

أَشْهَدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ قَالَ نَعَمْ فَصَلَّى ثُمَّ خَطَبَ ثُمَّ أَتَى

النِّسَاءَ وَمَعَهُ بِلَالٌ فَوَعَّظَهُنَّ وَذَكَرَ هُنَّ بِالصَّدَقَةِ فَرَأَيْتُهُنَّ يَهْوِينَ بِأَ

يَدِيهِنَّ يَقْدِرْنَ فِي ثَوْبِ بِلَالٍ ثُمَّ انْطَلَقَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ وَفِي

رَوَايَةٍ فَبَسَطَ بِلَالٌ ثَوْبَهُ فَيَلْقِينَ الْفَتَحَ وَالْخَوَاتِيمَ فِي ثَوْبِ بِلَالٍ.

(رواه البخارى صفحہ ۱۳۳)

(59) According to Abdur Rahman bin 'Abis رضى الله عنه someone asked Ibn abbass whether he was with the Prophet ﷺ at the Eid prayers. He confirmed that he was present and that the Salah ﷺ led the Eid Salah. Gave the sermon and then went to the women and gave them advice. He reminded them (of the Hereafter) and commanded them to give *sadaqah*. Hazrat Bilal رضى الله عنه was with him and he spread his cloth and that women took off their jewellery and threw them onto this cloth. These included heavy rings also. Then the Prophet ﷺ went home with Hazrat Bilal رضى الله عنه (Bukhari)

EXPLANATION:

In another version, Hazrat Ibn Abbas رضى الله عنه is reported to have said

فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى إِذَا نَهْنَّ وَحُلُوقِهِنَّ يَدْفَعْنَ إِلَى بِلَالٍ

"I saw the women remove their earrings and necklaces and throw them towards Bilal. رضى الله عنه"

This shows that not only the heavy rings but these lovers of the Hereafter also donated to the Holy Prophet ﷺ their ear rings, necklaces etc. The Prophet ﷺ collected the *sadaqah* for disbursement among the poor and it is not lawful for him to receive *sadaqah* for himself. This event shows how much these women companion valued the welfare of the Hereafter and preferred to be without the ear rings, necklaces etc. in this world that they may earn reward in the next. They had firm faith and it was easy for them to do so. May Allah cause us to be as much aspiring for the rewards of the Hereafter as they were (Aameen)

RULINGS.

- (1) *Zakah* is payable by the owner. Thus it depends on who the owner is, the husband or the wife. Some men do say that they have given over the jewellery to their wives who may pay the *zakah* but, when differences crop up between them, they are quick to demand back the jewellery and they are the true owners not the women. Of course, if a wife has bought the jewellery from her own money or inherited it or the husband has actually

transferred ownership to her, then she is liable to pay *zakah*.

- (2) When a piece of jewellery is the Property of the husband the wife is not entitled to give it over as *sadaqah*.
- (3) When jewellery is prepared for a minor girl and she is its real owner, then she is not liable to pay *zakah*. However, if she is only entitled to the use of the jewellery that is owned by her father or mother or someone else, then *zakah* will be paid on it by the owner. This difference must be remembered.

EID-UL-ADHA AND SACRIFICE

EID-UL-ADHA AND SACRIFICE

THIS SIGNIFICANCE OF THE SACRIFICE

The true purpose is to let blood flow, to surrender life to the life -Giver. Thus if someone gives the cost of the animal as charity instead of sacrificing it, he will not have obeyed the command and on account of neglecting the act of worship will have sinned. He will have deprived himself of reward against each hair or strand of wool. The Saying of the Holy Prophet ﷺ is:

مَنْ وَجَدَ سِعَةً لَأَنْ يُضَحِّيَ فَلَمْ يُضَحِّ فَلَا يَحْضُرُ مُصَلَّائَنَا (الترغيب و

الترهيب ص ١٠٣ ج ٢)

"He who has the means to sacrifice but does not sacrifice (the animal), should not come to our *Salah* ground." (at-Tarhib wat-Tarhib)

According to Hazrat Abdullah bin Umar رضي الله عنهما The Holy prophet ﷺ sacrificed an animal every year of the ten years he lived in Madinah. (Mishkat)

These *Ahadith* emphasise on the significance of this *sunnah*. Imam Abu Hanifah رحمه الله عليه has said that it is *wajib* on everyone who has the means to do it and has said it is *wajib* on the *sahib-e-nisab*. *Wajib* is just next to *fard* (Absolute obligation)

ON WHOM IS SACRIFICE OBLIGATORY

Sacrifice is obligatory for such a person on whom *zakah* is *fard*, whoso has fifty two and a half tola silver, or its value, who has trading merchandise of this value, unused goods of the value. Such a person is also liable to pay *sadaqah fitr*. Many people say that if *zakah* is not *fard* for any one he is not expected to sacrifice too. This is not correct, of course, it is correct that if *zakah* is *fard*, sacrifice is *wajib* for that person. There are people for whom *zakah* is not *fard* because they do not own that much which calls for this obligation, but they have much unused goods like furniture beyond necessity and if its value is the equivalent of fifty two and a half tola silver, sacrifice is *wajib* for them (but *zakah* is not *fard*).

Another difference is that for *zakah* to become *fard*, the owner of the Nisab must have held this wealth for one lunar year. No such limitation applies for sacrifice to become *wajib*. If a person becomes owner of that much wealth which calls for sacrifice to be made, just a day before it is practiced he will have to sacrifice animal. Sacrifice is *wajib* for the *sahib-e-Nisab* too. In determining whether *zakah* is *fard*, sacrifice and *sadaqah fitr* is *wajib* the wealth of each member of the family will be considered separately. Thus if in a family the father, the mother and the sons each has enough wealth to make him liable to offer a sacrifice, each of them will sacrifice an animal separately. However a sacrifice is never necessary from a minor. Women generally have that much jewellery as makes the offering of sacrifice *wajib* for them.

RULING

- (1) A traveller in term of *shari'ah* is not called upon to offer a sacrifice if he has left his house before the days of sacrifice. However, if he returns home on any of the days of sacrifice, or forms an intention at any point to stay there for fifteen days, it will be *wajib* for him to offer a sacrifice.

THE EXCELLENCE OF RIGHTEOUS DEEDS IN THE FIRST TEN DAYS OF ZIL-HAJJ

(٦٠) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرَةِ قَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ -

(رواه البخارى)

(60) It is reported by Hazrat Ibn Abbas رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said, "There is not a period when a righteous deed is more dear to Allah than during these ten days (of *Zill Hajj*)" They asked him "Not even *Jihad* in the cause of Allah?" And he said, "Not even *Jihad* in the way of Allah, except that

a man goes out (himself) with his wealth but does not return from there with any thing whatsoever." (Bukhari)

(٦١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيْهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَ قِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ. (رواه الترمذى و ابن ماجه)

(61) According to Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah ﷺ said, "There is not a period when it is more dear to Allah that a man worship Him than the ten days of *Zil-Hajj* when each daylong *Fast* is equivalent to *Fasting* of a year and keeping vigil during each night is like *Salah* in the *Lailatul-Qadr*. (Tirmizi, Ibn Majah) (*Lailatul-Qadr* is a night during the last ten days of Ramadan when the Qur'an was revealed.)

THE FASTING ON THE NINTH ZIL HAJJ

According to Abu Qatadah رَضِيَ اللَّهُ عَنْهُ, the Holy Prophet ﷺ said about the observance of *Fast* on the ninth of *Zil-Hajj*, "I trust that Allah will accept it as an expiation of sins committed one year before and one year after it." About the *Fast* observed on the tenth of *Muharrum*, he said, "I am fully hopeful that because of it Allah will atone the sins of the past year". (Muslim)

RULINGS ON DIFFERENT QUESTIONS

- (i) It is better to sacrifice the animal by one's own hands but it is permitted to get it done by someone else. In that case, it is better to be present there as the Holy Prophet ﷺ asked Hazrat Fatimah رَضِيَ اللَّهُ عَنْهَا to be there when her animal was being sacrificed. However, women must veil themselves.
- (ii) The meat of the sacrificial animal may be presented to a wealthy person and to one's servants too. However, it must not be given in lieu of salary. A non-Muslim servant may also be presented the meat, in fact non-Muslim neighbours may be given the meat too if he asks for it.

- (iii) It is imperative that an animal be sacrificed during the days of sacrifice; by giving away a live animal as *sadaqah*, the sacrificial duty is not fulfilled. However, if someone has not been able to sacrifice an animal during these days for some reason or other, then if the three days have passed over, if he can find an animal he may offer it as *sadaqah* or give its value in cash to needy person.
- (iv) The sacrifice is *wajib* for an individual for his own self; it is not *wajib* for an individual to offer it on behalf of children, wife or parents. However, if it is *wajib* on these people too from the point of view of *Shari'ah*, then each of them must make the sacrifice individually.
- (v) If it was not *wajib* (obligatory) for anyone to sacrifice an animal yet he bought the animal with the aim to sacrifice it, then it is now *wajib* for him to sacrifice it.
- (vi) If there is milk in the udders of the animal and the time of sacrifice is at hand, sprinkle cold water over the udders to stop the milk from accumulating there. If the animal is milked then the milk must be given away in charity. In the same way, if the wool is clipped before sacrificing the animal, it must be given away in charity. If the wool is clipped or the milk is drawn after the animal is sacrificed, these things may be used by oneself. However if the sacrifice was in fulfilment of a vow, then these things must be given away in charity in either case.
- (vii) Once the animal is sacrificed, its sack and rope must be given away in charity.
- (viii) The slaughtering of an animal by an apostate, an heretic, a Qadyani, an atheist or a Shi'a is unlawful. They must not be asked to slaughter the animal whether it is during the days of slaughter or any other time. If any of them were asked to sacrifice, it would not be valid and its meat will be unlawful.
- (ix) In the days of 'Eid-ul-Adha, the *Takbir Tashriq* is permissible. It is recited once after the *fard Salah*.

The words are
Takbeer Tashrreeque

الله اكبر الله اكبر لا اله الا الله والله اكبر الله اكبر والله الحمد

"Allah is the Greatest. Allah is the Greatest. There is no one worthy of worship except Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. And for Allah is all praise."

Men may recite it aloud and women in a low inaudible voice. This is recited from the ninth of *Zil Hajj* after the *Fajr Salah* until the thirteenth after 'Asr *Salah* - after every *fard Salah* during this period immediately after the *salutation*.

THE WORSHIP ON THE NIGHT OF 'EID

The night that preceeds either of the 'Eids is regarded very auspicious for nightlong voluntary *Salah*. According to Hazrat abu *Umamah* رضى الله عنه, the Holy Prophet ﷺ has said, "As for the person who keeps vigil on the nights of the two 'Eids and is confident that he will be rewarded for his effort, his heart will be alive on the day when the hearts of people will be dead."

THE QUESTION OF NAILS AND HAIR

(٦٢) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ بَعْضُكُمْ أَنْ يُضْحِيَ فَلَا يَمَسُّ مِنْ شَعْرِهِ وَبَشَرِهِ شَيْئًا وَفِي رِوَايَةٍ : فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظُفْرًا. وَفِي رِوَايَةٍ مِّنْ رَّأْيِ هِلَالِ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضْحِيَ فَلَا يَأْخُذُ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ. (رواه مسلم)

(62) The Mother of the Believers, Hazrat Umm Salmah رضى الله عنها has narrated that the Messenger of Allah ﷺ said that when the ten days of *Zil Hajj* begin and a person intends to sacrifice an animal, he must not cut his hair nor clip his nails (after he has sacrificed the animals, he may do so).

EXPLANATION:

This directive is an advice or recommendation. If he obeys it, it is excellent but if does not cease cutting the

hair or clipping the nails, no sin will fall on him. If he follows the directives of the *Hadith*, he will earn a reward.

A DISCOURSE ON *HAJJ*

A DISCOURSE ON HAJJ

The Jihad of women is Hajj:

When Hazrat Aishah رضى الله عنها expressed her desire to join in *Jihad* and sought his permission, the Messenger of Allah ﷺ said: "The *Jihad* of women is *Hajj*." This means that *Jihad* is beyond a woman's capabilities, yet if she wants to do something more rewarding than what she does by confining herself in the home, then she may perform *Hajj*. Of course, if *Jihad* becomes an absolute obligation, then men and women, all of them will have to undertake it. In *Sahih Ibn Khazimah*, Hazrat Aishah رضى الله عنها is quoted as saying, "O Messenger of Allah is any form of *Jihad* obligatory for women?" He said "Women have to perform a *Jihad* that is without warfare. It is *Umrah* and *Hajj*." (at Targhib wat Tarhib)

Hazrat Abu Hurayrah رضى الله عنه has said that the Holy Prophet ﷺ said, "The *Jihad* of the old-aged, the weak and the women is *Hajj* and *Umrah*." (Nasai)

According to *Shari'ah* the expenses of *Hajj* do not include the fare to and from Madinah and the purchase of souvenirs (*tabarrukat*). A person must make an estimate of his wealth and see if *Hajj* is *fard* for him. If it is, he must not delay the discharge of his obligation. The condition of *Hajj* is to have the fare of the two way journey to Makkah and travel expenses. It does not add up too much. It is wrong to include the cost of gift and souvenirs purchased there for relatives and friends. *Hajj* becomes obligatory once the person has enough money for travel to Makkah and back although he may not have enough for travel to Madinah. However, the fee of the Muallim and governmental dues are to be included in the cost of *Hajj* although some of the dues are unwarranted and unjust. Because, the governments will not allow travel if these are unpaid, one has no choice but to pay them and calculate them as his *Hajj* expenses.

THE GAZE MUST BE LOWERED DURING HAJJ AND WOMEN MUST OBSERVE THE VEIL

(٦٣) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ كَانَ الْفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ خَتَمِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخِرِ فَقَالَتْ إِنَّ فَرِيضَةَ اللَّهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَاحِجُّ عَنْهُ؟ قَالَ نَعَمْ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ (رواه

البخارى)

(63) Hazrat Abdullah bin Abbas رضى الله عنه said that (while returning from Muzdalifah) Fadl bin Abbas was riding behind the Prophet ﷺ when a woman Khatham came there. Fadl began to gaze at her and she at him. The Holy Prophet ﷺ held the face of Fadl and turned it the other way (so that they could not see each other). The woman then asked, "The Command of Allah enjoining the pilgrimage as obligatory has come when my father is very old and unable to sit firmly on an animal. May I perform the Hajj on his behalf?" The Holy Prophet said, "Yes (you may)." This was at the time of the Farewell Pilgrimage. (Bukhari)

EXPLANATION:

This *Hadith* enjoins that while performing Hajj, men and women must keep their gaze lowered. This *Hadith* is also found in *Musnad Ahmed* in these words:

"A young man was seated behind the Holy Prophet ﷺ while he was riding an animal on the day of Arafah. This young man ogled at women; the Holy Prophet ﷺ said to him, O son of my brother, this is the day when a man keeps his ears, eyes and tongue in check, Allah will forgive him." (at-Tarhib wat-Tarhib)

These days there is much relinquishing of the veil during Hajj and Umrah and gazing of men and women at one another. Woman who normally veil themselves do give up the veil during the pilgrimage on the supposition

that it is not required by *Shari'ah* during Hajj. This is sheer ignorance.

It is necessary to use the veil during the pilgrimage. When she dons the *Ihram*, she is not allowed to put a cloth on her face until she is out of that state. This does not imply that she move about before strangers while her face is not covered. She has to ensure that no cloth touches her face and she is not amongst strangers who are not her *mahrams*. This has to be according to the narration of Hazrat Aishah رضى الله عنها that she said about her journey of Hajj. This also rejects the view of the westernised men who say that a woman may uncover her face before strangers and they do not ask their women to don a *burqa* that covers the face also. If it was not necessary to cover her face before *non-mahrams*, why would Hazrat Aishah رضى الله عنها and other women make it a point to cover their faces before *Hajis*. Now-a-days, men who perform Hajj call themselves brothers of one another and women who are with them are their sisters. They do not veil themselves throughout the journey in the presence of these their brother Hajis. This is against *Shari'ah* and disallowed. A person who is not a *mahram* outside Hajj is not a *mahram* during Hajj whoever he may be otherwise.

IT IS SINFUL FOR A WOMAN TO PERFORM HAJJ WITHOUT A MAHRAM

(٦٤) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرُنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مُحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَكُتِّبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَخَرَجْتُ امْرَأَتِي حَاجَةً قَالَ اذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ (رواه البخارى ومسلم)

(64) Hazrat Ibn Abbas رضى الله عنه reported the Messenger of Allah ﷺ as saying, "A man must not be alone with a woman, and a woman must travel only when accompanied by a man who is her *mahram*." On hearing this a man said, "Messenger of Allah, I have been enlisted for such and such Jihad and my wife has left (the house) to perform Hajj." (Since this was not an absolute obligation of Jihad) the Prophet ﷺ asked him to go and

accompany his wife on the pilgrimage. (*Mishkat*)

EXPLANATION:

A woman is weak and a cause of trail too. The *Shari'ah*, therefore, does not allow her to travel on a long journey alone without her husband or a *mahram* whether it is for a worldly cause or a religious purpose.

Who is a Mahram:

Mahram is one with whom marriage is never allowed throughout life under any circumstances. These people are: A father, brother, son, paternal uncle (father's brothers) maternal uncle (i.e. mother's brothers) and such relatives. Those with whom marriage is possible at some time or other are *non-mahram*. These may be the brother of one's husband, wife of mother's brother, son of father's sister, son of mother's sister and husband of sister. It is not permissible to travel with them anywhere for *Hajj* or any other purpose. Then how may one justify travel with total strangers, who are not even relatives? Many women consider their eagerness alone and disregard the rules of *Shari'ah*. They travel with *non-Mahrams* to perform *Hajj* but fail to realise how they expect it to gain acceptance when from start to finish their journey is in violation of *Shari'ah*. Women are not permitted to travel 48 miles without a *mahram* by air, sea or rail.

Some Information about women's journey for the pilgrimage:

It is not obligatory for a woman to travel for *Hajj* if she has no *mahram* or her husband to accompany her even if she has the means to travel and return. If she goes without a *mahram* she sins. When she finds a *mahram* or there is a chance to travel with her husband, she may go ahead. It is necessary that the *mahram* is sane, adult and religious but if he is given to sinning and there is risk in taking him along, the woman must not go with him.

RULINGS

- (1) If the *mahram* is unwilling to bear his expenses, the woman is responsible for his expenses too. If he pays his expenses there is no harm (the woman may not then bear his expenses).

- (2) Even an aged woman cannot travel alone without a *mahram* for *Hajj* or any other purpose.
- (3) If *Hajj* is obligatory for a woman and she finds a *mahram* too, her husband cannot stop her from performing *Hajj*. However, he may disallow her if she has no *mahram* or she is performing a voluntary *Hajj*.
- (4) A woman is not permitted to embark on a distant journey without her husband or *mahram* even if she travels in the company of other women.
- (5) If a woman has the means to travel for the pilgrimage and she also has a *mahram* but she is confined in *'Iddah*, she cannot go for the pilgrimage it is immaterial whether the *'Iddah* is against divorce or death of husband. If she travels for the pilgrimage in spite of it, she will have sinned.
- (6) If a woman has the means to perform *Hajj* but has no *mahram* and there is no possibility of her ever finding one for the rest of her life, it is obligatory (of the *wajib* degree) to leave behind a will that her *Hajj* may be performed after her death. This will be done from the one-third of her legacy.

THE REWARD ON GETTING A CHILD TO PERFORM HAJJ

(٦٥) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ إِنَّ النَّبِيَّ ﷺ لَقِيَ رَجُلًا بِالرَّوْحَاءِ فَقَالَ مَنْ الْقَوْمُ قَالُوا الْمُسْلِمُونَ فَقَالُوا مَنْ أَنْتَ قَالَ رَسُولُ اللَّهِ فَرَفَعَتْ إِلَيْهِ امْرَأَةً صَبِيًّا فَقَالَتْ أَلَيْذَا أَحَجَّ قَالَ نَعَمْ وَلَكَ أَجْرٌ (رواه مسلم)

(65) It is narrated by Hazrat Ibn Abbas رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ met some travellers at ar-Rawha. He asked who they were. They replied, "Muslims! Then they asked him who he was, He said, "The Messenger of Allah ﷺ." A woman lifted up a boy and asked, "Is the *Hajj* for him, too?" He said, "Yes, and for you a reward." (*Muslim*)

EXPLANATION:

This *Hadith* highlights the deep love of the woman companions for religious knowledge. When she learnt that she was facing the Messenger of Allah ﷺ, a woman travelling with her companions asked him if a child could perform *Hajj*. The Holy Prophet ﷺ told her that not only can he perform *Hajj* a reward will also be received by her for seeing him through all the stages of *Hajj* and complying with the rites thereof.

This shows that a minor may perform *Hajj* and it is not a condition of *Hajj* that the one performing it is an adult. However, this *Hajj* will not absolve him of the *fard Hajj* which he will have to perform when he grows into adulthood and has the means to perform it.

PERFORMING HAJJ FOR SOMEONE ELSE

(٦٦) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ إِنَّ امْرَأَةً مِنْ خَتَمَمَ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ أَفَأَحْجُّ عَنْهُ قَالَ نَعَمْ وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ (متفق عليه)

(66) It is reported by Ibn Abbas رضى الله عنه that a woman of Khath'am said, "Messenger of Allah ﷺ, Allah's command that His slaves should perform *Hajj* has come at a time when my father has turned a very old man. He cannot sit firmly on any animal. May I perform *Hajj* on his behalf. He told her that she could perform *Hajj* on his behalf (*Mishkat, Bukhari, Muslim*).

EXPLANATION:

This *Hadith* also highlights the keen interest shown by women in religious matters. This woman got the answer to her question that she could perform *Hajj* on behalf of her father. This answer also makes it clear that a woman may perform the pilgrimage on behalf of a man and a man for a woman. A person who is one of those on whom *Hajj* is *fard* by virtue of the means he possesses but cannot travel because of old age or illness, may send someone else to do so for him but when he regains

ability to travel, he must perform his own *Hajj* then. In this case, he will also earn reward for the first *Hajj*. If *Hajj* was not *fard* on someone but he performed it and later someone else wished to perform on his behalf an optional *Hajj*, it is not necessary that the person on whose behalf it is performed is incapacitated.

Some questions relating to Hajj Badal (Hajj Badal is Hajj that is Performed on behalf of someone else)

(1) Although *Hajj* was *fard* and obligation for someone but he did not perform it out of lethargy and neglect, it is necessary for him to specify in his will that someone perform it for him. The expenses would be paid from one-third of his legacy. The remaining two-thirds going to his heirs.

(2) If he does not leave behind such instructions in his will, his sons or daughters, or other heirs must, of their own accord and from their own wealth or from their shares of inheritance, perform *Hajj* on his behalf, or send someone else to do it. However, shares of inheritance of minors or those heirs who are not present there or who show their unwillingness to participate must not be used. The permission of minors is not acceptable even if they give their consent, their shares must not be used. It is hoped that Allah will accept the *Hajj* for the dead man.

(3) *Hajj Badal* is superior to an optional *Hajj*.

(4) It is undesirable to send someone for *Hajj Badal* who has not himself performed his *Hajj*. However, a person who has not performed his *Hajj* but had already performed *Hajj* for someone else may be sent for *Hajj Badal*.

UMRAH DURING RAMDAN IS EQUAL TO HAJJ

(٦٧) عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ أَنَّهُ سَمِعَ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ جَاءَتْ امْرَأَةٌ رَسُولَ اللَّهِ ﷺ فَقَالَتْ إِنِّي كُنْتُ تَجَهَّزْتُ لِلْحَجِّ فَأَعْتَرَضَ لِي فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ اْعْتَمِرِي فِي رَمَضَانَ

فَإِنَّ عُمْرَةً فِيهِ كَحَجَّةٍ (رواه مالك في الموطأ)

(67) We have it from Sumayya that he heard Hazrat Abu Bakr bin Abdur Rahman رضى الله عنها says that a woman companion رضى الله عنها presented herself before the Holy Prophet ﷺ and said that she had made preparations for *Hajj* but was prevented from proceeding ahead for some reason. The Messenger of Allah ﷺ said to her, "perform *Umrah* during Ramadan. Indeed, an *Umrah* then is like *Hajj*."

(Malik)

EXPLANATION:

Umrah is also a proper worship and it is *sunnah muwakkadah* for anyone who can do it. Like *Hajj*, it is done at Makkah. When one proceeds from one's native place for *umrah*, the *Ihram* is donned at a place known as *Meeqat* (beyond which one may not proceed without having donned the *Ihram*). If one is already at Makkah and intends to perform *Umrah*, one must go out to a place outside the limits of the *Haram*, the nearest place is Tan'im three miles outside Makkah. Many people go out there, don the *Ihram* and perform the *Umrah*. Masjid Aishah is located at Tan'im. The Holy prophet ﷺ had sent Hazrat Aishah رضى الله عنها with her brother Abdur Rahman to this place; they donned their *Ihram* here and returned to Makkah and performed the *Umrah*. On arriving at Makkah for *Umrah*, one must turn round the *Ka'bah* in what is known as *Tawaf* then offer two raka't *wajib Salah*, then do the *Sa'i* (movement) between *safa* and *Marwah*, then have a haircut (at least one-fourth of the hair on the head). The *Ihram* conditions being over, it may be removed. Whatever else one may find in books on this subject of *Umrah* is *sunnah* or *mustahab*, These may be observed too.

No particular time is appointed for *Umrah*. It may be performed at any time during the year, except the five days from 9th *Zil Hajj* to 13th *Zil Hajj*.

A great reward attaches the performance of *Umrah* during Ramadan. The Holy Prophet ﷺ has said performing *Umrah* during Ramadan is like performing *Hajj*. In some versions, he is said to have said "An *Umrah* in Ramadan is equal to performing seven *Hajj*." (at-Targhib)

Those people who have an opportunity must not let it go by particularly those who live in Makkah or any other city of Saudi Arabia. They may perform *Umrah* again and again. It must be understood, however, that by performing an *Umrah* in Ramadan one is entitled to reward of the performance of *Hajj* but it does not follow that the person for whom *Hajj* is *fard* is no longer liable to do it. *Hajj* has to be performed by him on whom it becomes obligatory.

THE IHRAM OF A WOMAN WHO MENSTRUATES OR BLEEDS

(٦٨) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ

مَكَثَ بِالْمَدِينَةِ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ بِالْحَجِّ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ فَقَدِمَ الْمَدِينَةَ بِشَرِّ كَثِيرٍ فَخَرَجْنَا مَعَهُ حَتَّى إِذَا اتَيْنَاذَ الْحُلَيْفَةِ قَوْلَدَتْ أَسْمَاءُ بِنْتُ عَمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي

وَأَسْتَفْرِئِي يَتُوبَ وَأَحْرُمِي (الحديث) أخرجه مسلم في قصة حجة الوداع

(68) Hazrat Jabir bin Abdullah رضى الله عنه said that the Messenger of Allah ﷺ remained in Madinah nine years (after the Hijrah) during which he had not performed the *Hajj*. Then he made an announcement in the tenth year that the Messenger of Allah ﷺ was about to perform *Hajj*. Large numbers came to Madinah and (Hazrat Jabir رضى الله عنه continues) "We went out with him. When we reached *Zul Hulaifah* (the *Meeqat* of the people of Madinah beyond which they may not go without *Ihram* if they are proceeding to Makkah), Hazrat Asma, daughter of Umays, gave birth to Muhammad bin Abu Bakr. She sent a question to the Messenger of Allah ﷺ what she was to do. He told her, Bathe, bandage your private parts with a cloth, and put on the *Ihram*." (*Mishkat, Muslim*)

EXPLANATION:

In the 8th year of Hijrah, Makkah was won over by the Muslims and in the 9th year Hazrat Abu Bakr رضى الله عنه was appointed Amir of *Hajj*. In the following year the

Holy Prophet ﷺ himself decided to perform *Hajj* and, on hearing this, a large number of people assembled in Madinah and accompanied him on the journey. Before he enters Makkah, one must don the *Ihram* at the *Meeqat*. The Holy Prophet ﷺ nominated five points as *Meeqat* and this point of the people of Madina is at *Zul Hulayfah* about six miles from Madinah. These days it is known as *Bir Ali*. The Holy Prophet ﷺ arrived at *Zul Hulayfah* and his honourable wives and companions, men and women, were with him. They stayed there for a night and then, having donned the *Ihram* proceeded to Makkah in the morning.

At this place Hazrat Asma bint Umays رضى الله عنها, wife of Hazrat Abu Bakr رضى الله عنه gave birth to a son. He was named Muhammad and he is famous as Muhammad bin Abu Bakr.

After childbirth, a woman bleeds. The same rules apply to her as to a menstruating woman at such times, women are disallowed to engage in several forms of worship. This was a journey to Makkah to perform a very significant worship and such a situation was not faced before so it was necessary to obtain the opinion of the Prophet ﷺ on whether the *Ihram* may be donned or not, and how may the pilgrimage be performed. The Holy Prophet ﷺ advised that she must bathe herself, bandage herself with a cloth and don the *Ihram*. Hazrat Asma رضى الله عنها did as advised and performed the rites of the pilgrimage.

The procedure, therefore, is that a woman whether she menstruates or discharges blood after childbirth, is not precluded from wearing the *Ihram*. She may have a bath, tie a piece of cloth round her private parts, form an intention for *Hajj* or *Umrah*, and recite the *talbiyah*. By doing so she enters the state of *Ihram* but she must not offer the two raka't of the *Ihram* because it is essential to have purity before offering prayers. The bath that anyone has before putting on the *Ihram* is to cleans oneself and this is what a woman does who menstruates or bleeds after childbirth: she does not obtain purity thereby. Besides, to have a bath before wearing the *Ihram* is not obligatory (*fard* or *wajib*) but *masnun* so if a person does not bathe himself and puts

on the *Ihram*, it is correct.

There is only one thing that cannot be done in the pilgrimage by menstruating or bleeding woman. Every other rite may be performed at Arafat, Muzdalifah, Mina because it is not necessary to obtain purity for their performance. They may be done during menstruation, discharge of blood after childbirth and ritual impurity (that is, in cases where bath becomes obligatory). They are even done without ablution. When a woman dons the *Ihram* in any of these two conditions, she may not circumambulate the *Ka'ba* on arriving at Makkah. This act is *masnun*. When she purifies, she may do this. This Circumambulation is done before going to Mina. She may do all the rites of Arafah, Muzdalifah and Mina. If she becomes pure on the 12th of Zilhaj before sunset she may bathe herself and perform the *Tawaf Ziyarah*. This *Tawaf* (the circuit of visiting, also known as *Tawaf-Iladah* is *fard* and must be done by the 12th; it is done on the 10th, 11th or 12th *Zil Hajj*. If a woman does not obtain purity on these days, she must stay on at Makkah and perform this *Tawaf* when she purifies. Then, she may circumambulate the *Ka'ba* for the *Tawaf al-Wada* (the farewell circuit) and go to her homeland. There is no compensation or penalty for the delay in performing the *Tawaf Ziyarah* because the delay resulted from a legal preclusion.

If a woman embarks on the journey but menstruates before coming into the state of *Ihram*, she may don the *Ihram*, at the *Meeqat* and on arrival at Makkah wait for the menses to end. When she is free of them and has had a purifying bath, she may perform the *Tawaful-Qudum* (the circumambulate of arrival). If she menstruates after she has come into the state of *Ihram*, she will have to do the same thing, wait for the menses to end, have a bath and perform the *Tawaf*. If the menses do not end, she must proceed to Mina on the 8th without the going round the *Ka'ba* because the dates of *Hajj* cannot be put back. Then she may go to Arafat. On the other hand, the dates of *Umrah* are not fixed, so she may wait for the menses to end. After having a bath, she may go through the rites of *Tawaf* and *Sa'i*. Women generally know the dates of their menstruation time. They must get their tickets

confirmed accordingly. Many women ignore this point and have their travel dates fixed beforehand without realising that they will miss the *Tawaf Ziyarah*. They depart without performing it, while it is *fard* part of *Hajj*. It is like offering three *rak'at* of *Zuhr* prayers instead of four, one cannot be sure of ever returning to Makkah again in one's lifetime and having the opportunity to perform it. Therefore, it is necessary to wait and perform the Farewell circumambulation on purifying before returning to the homeland. There is one more thing we must remember. As long as the *Tawaf Ziyarah* is not performed, husband and wife cannot have a sexual relationship. If they have returned home without performing the *Tawaf Ziyarah*, there is every likelihood that they may not restrain themselves and have sexual intercourse. In such a case they must consult the Ulama on how to atone for this

TO FORGO TAWAF UL WADADUE TO MENSTRUATION

(٦٩) وَعَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ إِنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ إِنَّ صَفِيَّةَ بِنْتَ حُيَّيٍّ قَدْ حَاضَتْ قَالَ رَسُولُ اللَّهِ ﷺ لَعَلَّهَا تَحْبِسُنَا أَلَمْ تَكُنْ طَافَتْ مَعَ كُنَّ فَقَالُوا بَلَى قَالَ فَاخْرُجِي (رواه البخاري)

(69) Hazrat Aishah رضي الله عنها wife of the Prophet ﷺ, said to the Messenger of Allah ﷺ, "O Messenger of Allah ﷺ, Safiyah daughter of Huyyi has begun to menstruate." The Messenger of Allah ﷺ asked, "Has she performed the circumambulation on the day of sacrifice (*Tawaf Ziyarah*)?" They confirmed that she had done so. He then asked her to set off (to Madinah).

EXPLANATION:

There are three circumambulation of the Ka'ba in *Hajj*.

(i) *Tawaful Qudum*, (on arrival) It is *sunnah* to perform on arriving at Makkah before proceeding to Mina and Arafat.

(ii) *Tawaf Ziyarah* (on visiting). It is *fard* and it is

done after 'Asr of the 10th *Zil Hajj* to the 12th of *Zil Hajj*.

(iii) *Tawaful-Wada*, (the farewell). After the rites of *Hajj* are performed and one prepares to leave Makkah, he performs this *Tawaf*. It is *wajib*. If any Haji forgoes this *Tawaf*, it is necessary for him to sacrifice one goat that is one year old. If he returns from his homeland and performs this *Tawaf*, he is not required to offer the sacrifice. However, if a woman menstruates after the *Tawaf Ziyarah* and cannot stay behind at Makkah for any reason and departs without performing the *Tawaful-Wada*, then if she obtains purity outside the limits of Makkah, she is not liable to offer the sacrifice and no sin will fall on her.

If any woman has performed an optional *Tawaf* after the *Tawaf Ziyarah* that will be regarded as *Tawaf ul-Wada*. Similarly, if she performs the *Tawaf ul-wada* after the *Tawaf Ziyarah* but stays longer in Makkah and, meanwhile she gets the menses so at the time of departure she cannot perform a *Tawaf*, it will not be supposed that she has not performed the *Tawaful-wada*. It is not a condition of this *Tawaf* that it may be done right at the time of departure.

THE VIRTUES OF QUR'AN TO
BE OCCUPIED IN THE RECITAL
AND TEACHING QUR'AN

THE VIRTUES OF QUR'AN TO BE OCCUPIED IN THE RECITAL AND TEACHING QUR'AN

(٧٠) وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (البخارى)

(70) We have from Hazrat Usman رَضِيَ اللَّهُ عَنْهُ he said that the Messenger of Allah ﷺ said, "The best among you is he who learns the Qur'an and teaches it." (al-Bukhari)

(٧١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ (رواه البيهقي في

شعب الايمان)

(71) And it has come to us from Hazrat Abdullah Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا he said that the Messenger of Allah ﷺ said, "The noblest of my people are those who carry the Qur'an (have memorised it) and who stay awake at night." (Mishkat, Bi Haqi)

EXPLANATION:

Both these *Ahadith* bring out the excellence of learning and teaching the Qur'an. People have different ways of defining the qualities of men. According to some a wealthy man is great the President and the Prime Minister are noble, and so on. The Messenger of Allah ﷺ declared that such views are erroneous. He said the degree of nobility of a person depended on how much he occupies himself with the Qur'an. He who busies himself in the education of the Qur'an is the best of all.

According to Hazrat Abu Sa'id رَضِيَ اللَّهُ عَنْهُ the Messenger of Allah ﷺ said, "Allah says. The person who is stopped from My *Zikr* and from supplication and asking Me something because of his occupation with the Qur'an, I will give him better than what the beseechers ask and the excellence of the Qur'an over (other) words is like the

superiority of Allah over His creation." (Tirmizi)

Hazrat Abdullah bin Mas'ud رضى الله عنه reports the Messenger of Allah ﷺ as saying, "Anyone who recites from the Book of Allah one letter gets for himself one pious deed and a pious deed is (recorded) as ten pious deeds. I do not say that *alif*, *Lam meem* are one letter but *alif* is a letter." (Tirmizi) Thus on saying *al-Hamdu* الحمد a person will get fifty pious deeds credited to him because the Arabic word has five letters.

The Qur'an is the Book of Allah. It contains commands, knowledge and factual truths. It teaches manners and etiquette. It tells us of the deeds that will earn us success in this world and in the next. It guides us to success and shows the causes of rise and downfall of nations. Its blessings are limitless and it is a spring of the Mercies of Allah. Its words are blessed. These are the words of the King of Kings, the Creator and the Owner. Anyone who recites it will definitely get rewards in the Hereafter but in this life too he is showered with Mercy, honour and help. He lives in contentment and happy. The words of Allah are such that a reader never tires of reading them; even though recited over years, it never seems stale and the reciter does not get a feeling that he has already read a portion. The more it is recited, the more it seems fresh. Glory indeed to Him Whose words are Great!

فَسَبِّحْهُ مَا اعَظَمَ كَلَامُهُ

When the words of Qur'an are on the lips regularly and a person is immersed in *Zikr*, he earns much benefit. Once, The Holy Prophet ﷺ gave some advice to Hazrat Abu Zarr رضى الله عنه one of the advices was

عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّوَجَلَّ فَإِنَّهُ ذِكْرُكَ فِي السَّمَاءِ

وَنُورُكَ فِي الْأَرْضِ (مشكوة المصابيح ص ١٥٤ ج ٢)

"You must take upon yourself the recital of Qur'an and *Zikr* (remembrance of Allah) because then you will be mentioned in the Heavens and you will get light and radiance on earth." (Mishkat)

Hazrat Abdullah bin Amr رضى الله عنه has quoted the Messenger of Allah ﷺ as saying, "The one who was

devoted to the Qur'an will be told to recite and ascend recite Carefully as he recited Carefully when he was in the world, for he will reach his abode when he comes to the last word he recites." (Mishkat). Go on reciting, when you stop reciting that will be your station. Thus the more one has committed to memory of the Qur'an, the more elevated a rank will he get.

A Desolate House:

According to Hazrat Abdullah bin Abbas رضى الله عنه the Messenger of Allah ﷺ said,

"One who has nothing of the Qur'an within him is like a desolate house." (Tirmizi)

Benefit:

The heart or the inside of a person is like a mansion it is inhabited by the Qur'an.

Worth Envy:

We have from Hazrat Abdullah bin Umar رضى الله عنه he said that the Messenger of Allah ﷺ said, "Envy is justified on two types of persons only one who is given Qur'an by Allah stands reciting it by night and by day, and one who is given wealth by Allah spends it by night and by day." (Bukhari) The former recites the Qur'an and obeys its dictates, the latter spends from his wealth to seek the pleasure of Allah.

THE EXCELLENCES OF THE AYAT-UL-KURSI

This verse of *surah al-Baqarah* is in the beginning of the third part of the Qur'an. It is very auspicious. The Holy Prophet ﷺ asked Ubayy Bin Ka'b رضى الله عنه to tell which was the greatest verses of the Qur'an. He replied, "Allah and His Messenger know best." The Prophet ﷺ repeated the question and Hazrat Ubayy رضى الله عنه answered, "Allah! There is no god but He, the Ever-living, the self-subsisting...." (to the end). Thereupon, the Prophet ﷺ (in confirmation of this) struck him on the breast and said, "May knowledge be pleasant for you!" (Muslim)

Some *Ahadith* refer to this verse as the chief of all verses of the Qur'an. In one *Hadith* we are told that when we go to sleep at night, we must recite the *Ayatul-Kursi* to the end, Allah will then appoint a guard over the reciter and the devil will not approach him.

(Bukhari).

THIS VERSE AFTER THE FARD PRAYER

According to Hazrat Ali رضي الله عنه the Holy Prophet ﷺ has said "When anyone recites the *ayat-ul-kursi* after his *fard* prayer, he is prevented from going to Paradise only by death. When any one recites it while going to sleep, Allah descends peace on his house and the house of his neighbour and the neighbouring houses."

(Bayhaqi)

This verse is recited to ward off the promptings of the devil and to ward off jinn and the evil spirits.

THE LAST TWO VERSES OF AL-BAQARAH

The recital of these two verses is considered virtuous. The very last verse consists of supplications that are useful and promised to be granted. The Holy Prophet ﷺ said, one day, "At this time a door of the Heavens has been opened though it was never before opened. An Angel descended through it who has descended the first time." The Angel saluted the Prophet ﷺ and said, "Glad-tidings to you for two things that are radiant and were never given before to any Prophet. (i) *Fatehat-ul-Kitab* (*Surah al-Fatiha*) and (ii) the last verse of *al-Baqarah*. Both are made up of supplications. And Allah has promised that He will give you according to what you recite of the supplication from them." (Muslim)

RECITE THE LAST TWO VERSES OF AL-BAQARAH AT NIGHT

Hazrat Abu Mas'ud رضي الله عنه has narrated that the Messenger of Allah ﷺ said, "Whoso recites the last two verses of *al-Baqarah* at night, these verses will be enough for him." (Bukhari and Muslim) (This means that he will be safe for the night from jinns and evil ghosts.)

According to Hazrat Nu'man bin Bashir رضي الله عنه the Messenger of Allah ﷺ said, "Allah has revealed two verses that conclude the *surah al-Baqarah*; when they are recited for three nights in a house, the devil will not come near that house." (Tirmizi, Darimi).

In another *Hadith*, The Holy Prophet ﷺ has said, "The verses that are found at the conclusion of *surah al-Baqarah* are granted by Allah from His Treasures of Mercy that are below the Throne. They do not miss any

good of this life and the next of which one may ever ask." (Mishkat)

RECITAL OF AL-IMRAN ON FRIDAY:

Hazrat Makhul رحمه الله عليه (a successor of the Companions, A *Taba Tab'i*) has said, "If anyone recites *Al Imran* on Friday, the angels will pray for him till nightfall." (Mishkat)

HE WHO RECITES SURAH AL-WAQIAH EVERY NIGHT WILL NEVER SEE POVERTY

(٧٢) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَأَ سُورَةَ الْوَاقِعَةِ فِي كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ أَبَدًا وَكَانَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَا مُرَبَّنَا يَهْدِنَا سُبُلَكَ بِهَافِي كُلِّ لَيْلَةٍ (رواه البيهقي في شعب الإيمان)

(72) Hazrat Abdullah bin Mas'ud رضي الله عنه has said that the Messenger of Allah ﷺ said, "Anyone who recites *surah al-Waqiah* every night will never experience starvation." Hazrat Abdullah bin Mas'ud رضي الله عنه used to order his daughters to recite it every night. (Bayhaqi)

(٧٣) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ عَلِّمُوا نِسَاءَكُمْ سُورَةَ الْوَاقِعَةِ فَإِنَّهَا سُورَةُ الْغِنَى (كذا في كنز العمال والجامع الصغير طي عن مسند الفردوس للدليمي)

(73) Hazrat Anas رضي الله عنه has quoted the Messenger of Allah ﷺ as saying, "Teach your womenfolk the *surah al-Waqiah* because it is the *surah* of abundance (and richness)." *Kan'z ul A'mal*

EXPLANATION:

The foregoing *Ahadith* tell us respectively that the person who recites the *surah al-Waqiah* every night will be free from starvation and that we must teach it to the women of our house because it brings wealth.

Hazrat Abdullah bin Mas'ud رضي الله عنه was very particular that his daughters recite the *surah* every night.

In his commentary of the Qur'an Hafiz Ibn Kathir رحمه الله writes on the authority of Ibn Asakir رحمه الله that when Hazrat Abdullah bin Mas'ud رضي الله عنه was on his death bed, Hazrat Usman bin Affan رضي الله عنه visited him and asked, "What ails you?"

Hazrat Abdullah bin Mas'ud رضي الله عنه said, "My sins."

Hazrat Usman رضي الله عنه said, "So, what do you desire?"

Hazrat Abdullah رضي الله عنه said, "The Mercy of my Lord."

"May I send a doctor to you?"

"It is the Doctor who has made me ill."

"Then, may I send you some money for the expenses?"

Hazrat Abdullah said, "No. I don't need it."

Hazrat Usman said "Your daughters will need it after you."

"Do you fear they will be afflicted with starvation and poverty? I have directed them to recite *surah al Waqiah* every night. I had heard the Holy Prophet ﷺ say that whoso recites *surah al-Waqiah* every night will never face starvation." (Tafsir Ibn Kathir)

People toil to gain wealth but do not plan to use the prescription of the Messenger of Allah ﷺ. We are passing through a time when no one has the time to recite the Qur'an or engage in *zikr*—be it man or woman, young or aged. The first thing in the morning they do is listen to the radio and go through the newspapers. Then after breakfast and personal adorning the children go to school and the elders to their jobs. The ladies and the very young children put on the radio and listen to the songs, which the school goes when they return, they too occupy themselves in. What *zikr* and what recital? Very few houses are there that give out the sound of recital of Qur'an. The people are simply not inclined towards it. Whole neighbourhoods sleep in neglect. We come across hardly any house that one who offers *Salah* regularly. It is for this reason that we are deprived of the Mercy of Allah.

It is necessary for every Muslim to recite the Qur'an and teach it to his children. They must recite a little of it daily after their *Fajr Salah*. They will find this habit a

rewarding experience and see a reformation in themselves.

Only the pious slaves of Allah realise the benefits and blessing of recital of the Qur'an.

Let us now discuss the excellences of the other *surahs*.

SURAH AL-FATIHAH:

It is the first *surah* of the Qur'an and is very auspicious. It is described in a *Hadith* as the greatest *surah* of the Qur'an. (Bukhari). This is said in respect of its importance. It is recited in every *raka'at* of the *Salah*. One *Hadith* emphasises that no *surah* like *al-Fatihah* was revealed in the *Torah*, *Injeel* or *Zabur*.

Repetitions of recital of *al-Fatihah* are a means to benefit in this world and the Next. One *Hadith* describes it as a remedy for all illnesses. (Darimi) it has ten names, one of them is *Kafiyah*, another *Shafiyah*.

Recite it yourself and teach it to your children.

THE EXCELLENCE OF SURAH YASIN

Hazrat 'Ata Ibn Abi Rabah رحمه الله quotes the Messenger of Allah ﷺ as saying, "If any one recites *surah Yasin* at the beginning of the day, his wants will be supplied." (Mishkat).

The Holy Prophet ﷺ has also said, "If anyone recites *surah Yasin* for the sake of Allah, his past sins will be forgiven. So recite it over those of you who are dying."

According to Hazrat Anas رضي الله عنه the Messenger of Allah ﷺ said "Everything has a heart, and the heart of the Qur'an is *surah Yasin*. If anyone recites *yasin* (once), because of his recital Allah will credit him with reward of recital of the whole Qur'an ten times." (Mishkat)

THE EXCELLENCE OF SURAH AL-KAHF

Al-Kahf is in the second half of the 5th part of the Qur'an. Many virtues are ascribed to it, according to Hazrat Abu Sa'id رضي الله عنه the Holy Prophet ﷺ said "For one who recites *al-Kahf* on a Friday, light will shine brightly for him till the next Friday." (Bayhaqi). It means to say that his heart will be enlightened. It could also mean that one who has recited it on Friday will have

light in his grave for a week. If anyone recites it every Friday, he will have radiant light for ever after death, (indeed, all righteous deeds cause radiance.)

Hazrat Abu Darda' رضي الله عنه reports the Messenger of Allah ﷺ as saying, "He who has recited the first three verses of *Surah al-Kahf* will be protected from the trials of Dajjal." (Antichrist) (Tirmizi)

THE VIRTUES OF SURAH AL-MULK AND ALIF LAM MEEM SAJDAH

Hazrat Abu Hurayrah رضي الله عنه has said that the Holy Prophet ﷺ declared. "There is a *surah* in the Qur'an composed of thirty verses. It interceded for a man so long that he was forgiven. It is "Blessed is He in whose hand is the Sovereignty." (Tirmizi) (it is the first *surah* of part 29)

It is reported by Hazrat Jabir رضي الله عنه that the Holy Prophet ﷺ did not go to sleep before reciting *Alif Lam Meem Tanzil* and *al-Mulk*.

TWO CHAPTERS THAT SAVE FROM THE PUNISHMENT OF THE GRAVE

The *surah Alif Lam Meem Tanzil* is in the 21st part and also known as *Alif Lam Meem Sajdah*. It is between the *surah Luqman* and the *surah Ahzab*, *Al-Mulk* and *Alif Lam Meem Sajdah* have a big hand in protecting from the torment of the grave, while backbiting and not taking care of the drops of urine falling over himself have a large hand in getting over him the punishment of the grave.

Hazrat Khalid bin Ma'dan رحمة الله عليه has related about a man who only recited the *surah Alif Lam Meem Sajdah* and nothing besides it and had been very sinful too. When he was about to be afflicted with punishment, this *surah* spread its wing over him and said. "Lord! Forgive him for he used to recite me often." So, Allah accepted its recommendation and said, "Record for him a piety for every sin and raise him a degree in place of every sin." He also said. "It will dispute for him who recited it and is now in the grave saying, "Allah! If I am part of Your Book grant my intercession for him. If I am not part of Your Book blot me out of it." It will be like a bird putting its wing on him, it will speak for him and protect him

from punishment in the grave". The same peculiarities and virtues apply to *surah al-Mulk*. (Mishkat)

A *Hadith* tells us of a companion رضي الله عنه who, not realising it, pitched a tent over a grave. He heard someone recite *surah al-Mulk* to the end. He went and related the incident to the Prophet ﷺ. The Holy Prophet ﷺ said, "

هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ اللَّهِ (ترمذى شريف)

It is the defender, it is the protector that is protecting him from the punishment of Allah." (Tirmizi)

THE LAST THREE VERSES OF SURAH AL-HASHR

Hazrat Ma'qil Bin Yasar رضي الله عنه said that the Holy Prophet ﷺ said, "The person who recites three times in the morning *اغوذ بالله السميع العليم من الشيطان الرجيم* 'I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed devil and then recites the last three verses of *surah Al-Hashr*, will see that Allah appoints seventy thousand angels who pray for him till the evening, and if he dies that day, he will get the rank of a martyr. If one does this in the evening, he will earn the same benefits." (Tirmizi) (The angels will pray for him till morning and if he dies that night he will be regarded as a martyr.)

This *surah* is in the 28th part. The verses commence *هو الله الذي* to the end of the *surah*.

SURAH, AZ-ZILZAL, AL-KAFIRUN, AL-IKHLAS

According to Hazrat Ibn Abbas رضي الله عنه the Holy Prophet ﷺ said, "When the earth is shaken" (*az-Zilzal*) is equivalent to half the Qur'an, 'Say, He is Allah' (*al-ikhlās*) is equivalent to third of the Qur'an and 'Say, O disbelievers!' (*al-Kafirun*) is equivalent to a quarter of the Qur'an." (Tirmizi)

Excellence of Surah Ikhlās

Hazrat Anas رضي الله عنه has said that the Holy Prophet ﷺ has said, "if anyone recites two hundred times every day the *surah al-Ikhlās*, two hundred of his (minor) sins committed over fifty years will be blotted out of his record; but, if he has to pay a loan to anyone, that will not be forgiven." (Tirmizi)

AN ACTION DURING ILLNESS

Hazrat Aishah رضى الله عنها has also said that whenever he ﷺ felt uneasy, he breathed on his body (in the manner stated in the foregoing *Hadith*) after reciting *surahs al-Falaq* and *an-Nas*. Hazrat Aishah رضى الله عنها further said, "Then, when he was afflicted with the final illness that caused his death, I did this for him by reciting the two *surahs* and breathing on his hand. Then I rubbed his hands over his body. (*Bukhari and Muslim*)

Breathing in this cause is one that spits a little saliva too.

THE IMPORTANCE AND NEED TO MEMORISE THE QUR'AN

The Qur'an is a miracle. In many ways it is so. For instance, every Muslim and non-Muslim, friend and foe sees it that very young children, youth and older people memorise it. It is not necessary that a person be intelligent to commit it to memory; how many intelligent people there are and people with good memory too, but they are unable to memorise fifty pages in their own language. The Qur'an is memorised by those too whose language is not Arabic. As long as Allah wills, the Qur'an will remain in the world, people will commit it to memory. If any one, individual or a group of people, neglect the Qur'an, only they will suffer. Those who memorise the Qur'an will continue to receive blessings and favours, Allah has said that He is the one to preserve the Qur'an and one of the ways it continues to flourish is through those who memorise it.

It is necessary for us to pay greater attention to the Qur'an and encourage our children to memorise it.

Hazrat Ali رضى الله عنه has reported the saying of the Holy Prophet ﷺ If anyone recites the Qur'an, memorises it well, recognises what is lawful in it to be lawful and what is unlawful in it to be unlawful, Allah will bring him into Paradise and allow him to intercede for such ten of his family as deserved Hell." (*Tirmizi*). To recognise the lawful and unlawful is to act accordingly by pursuing the lawful and shunning the unlawful.

It is reported by Hazrat Mu'az al-Juhani رضى الله عنه that the Messenger of Allah ﷺ said, "if anyone recites the

Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world. He ﷺ then said

فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهِذَا

So what do you think of him who acts according to this. (*Abu Dawood*) (That is if the parents are so rewarded, what of him?)

Let your children memorise the Qur'an. Do not go by what the ignorant say about it. A good memory is not the ingredient for memorising it; a miracle does it. We say from experience that one can memorise the Qur'an while going about their affairs, attending schools, etc. Not merely children, old people who have grown grey hair have memorised it.

The child who has memorised the Qur'an develops his memory and intelligence. He is now ahead of other children in whatever he learns. When anyone goes towards the Qur'an, he experiences progress in this life and will gain in the Next.

The ignorant ask what is the advantage of memorising like a parrot. They calculate in terms of money alone. They do not know the reward that awaits the person who reads the Qur'an and memorises it. Apart from ten pious deeds being credited for each letter, the crown on the head of the parents, he will also intercede for ten folks of his house who have no hope whatever in the Hereafter. They ask what wonder their child would do after memorising the Qur'an besides becoming a Maulawi. They do not know that he is not barred from trading or taking up an employment, this being understood that to become a Maulawi is a great honour. If anyone is not desirous of this honour, he must not deprive his child of the rewards of memorising the Qur'an. He may take up any profession after he has memorised the Qur'an. The time spent in memorising is not wasted because experience tells us that he can pick up the school education in a short time. But, is there any who will heed?

SOME RULES REGARDING RECITAL OF QUR'AN AND ZIKR

(٧٤) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كَانَ النَّبِيُّ ﷺ يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ أَوْ يَحْجُزُهُ عَنِ الْقُرْآنِ شَيْئٌ لَيْسَ الْجَنَابَةُ. (رواه ابوداؤد والنسائي)

(74) Hazrat Ali رضي الله عنه said that the Holy Prophet ﷺ would come out of the privy, recite the Qur'an to us and eat meat with us. Nothing restrained him from (recital of) the Qur'an but seminal defilement.

(٧٥) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّ فِي الْكِتَابِ الَّذِي كَتَبَهُ رَسُولُ اللَّهِ ﷺ لِعَمْرِو بْنِ حَزْمٍ أَنْ لَا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ. (رواه مالك والدارقطني)

(75) Hazrat Abdullah Ibn Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm رحمه الله عليه said that the letter that the Messenger of Allah ﷺ wrote to Amr Ibn Hazm said, "No one, but who is pure, may touch the Qur'an."

(٧٦) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ وَجْهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لَا أَحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ. (رواه ابوداؤد)

(76) Hazrat Aishah رضي الله عنها said that the Messenger of Allah ﷺ said, "Turn (the doors of) those houses so as not to face the mosque (and open into it) for I do not make the mosque lawful for menstruating woman or for one who is seminally defiled."

(٧٧) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ. (رواه

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(الترمذی)

(77) Hazrat Abdullah bin Umar رضى الله عنه reported the Messenger of Allah ﷺ as saying, "The woman who is menstruating and the one who is seminally defiled (man or woman) must recite nothing of the Qur'an."

EXPLANATION:

These *Ahadith* raise certain questions about those who are seminally defiled, women who are menstruating and those who are without ablution only, The Rulings are given here.

- (1) A seminally defiled person and one who has not performed ablution cannot offer *Salah* unless the former had the ritual bath and the latter performs ablution.
- (2) A menstruating woman is not liable to offer the *Salah*. When she is over with menstruation, it is *fard*. (obligatory) for her to have the ritual bath so that she may resume offering her *Salah*. If she has a bath during the days of menstruation. The bath will not purify her and the rules applying a woman who is purified will not apply to her.
- (3) A person (man or woman) who has not performed ablution may not touch the Qur'an but may recite it from memory. A person who has not performed ablution may eat or drink, recite the Qur'an, the *kalimah*, invoke blessings on the Prophet ﷺ and *istighfar*. However, he may not touch the Qur'an, offer *Salah* whether obligatory or optional.
- (4) A seminally defiled person and a menstruation woman may not recite the Qur'an or touch it.
- (5) A seminally defiled person or a menstruation woman may recite the *kalimah*, invoke blessings on the Prophet ﷺ and repeat the *Istighfar*. They may also recite any verse of the Qur'an as a supplication but not as a verse of Qur'an (for recital). Such verses of supplication include *Rabbana atina fid dunya hasanah wa bil akhirati hasanah...*
- (6) A seminally defiled person and a menstruating woman may not enter a mosque.

Having learnt of the virtues of various deeds, each person may arrange for himself a programme of devotion

and recital. We suggest a programme that anyone may follow. Morning and Evening

- (1) Recite *surah* Yasin in the morning And recite one part or two parts of the Qur'an.
- (2) Recite

سبحان الله والحمد لله والالا الا الله والله اكبر الا حول ولا قوة الا

بالله العلي العظيم

- (3) Recite hundred times.

استغفر الله الذى لا الا اله الا هو الحي القيوم واتوب اليه

- (4) Repeat a hundred times the (*salah*) invoke blessings on the Prophet ﷺ in the same words as recited in ritual *Salah*
- (5) Recite a hundred times

لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شى

قدير

- (6) Invoke blessings on the Prophet ﷺ a hundred times.
- (7) Recite the syed ul Istighfar سيد الاستغفار once

| | |
|-------------------------------|---------|
| سبحان الله وبحمده عده خلق | 3 times |
| سبحان الله وبحمده زنه عرشه | 3 times |
| سبحان الله وبحمده رضائفه | 3 times |
| سبحان الله وبحمده مداد كلماته | 3 times |

If after the *Fajr Salah* one sits there (women at home at the prayer mat and men in the mosque) and goes through these recitals, it will lead to the time of *Ishraq Salah* and earn him reward for waiting for *Ishraq* too that is equal to one *Hajj* and one *Umrah*. (Tirmizi)

In the evening this programme may be repeated after 'Asr. To engage in *Zikr* from 'Asr to *Maghrib* is very virtuous. if one cannot do it after 'Asr, the time after *Maghrib* may be selected otherwise after *Isha*. Alternatively, this programme may be divided between different times after 'Asr. Recite something after 'Asr, some after *maghrib* and some after *Isha*. If one keeps

away from meaningless tasks, much time will be on hand. *Insha Allah*

At night recite *surah Yasin, al-Waqia al-Mulk* and *Alif Lam Mim Sajdah* if one cannot recite all these *surahs*, one may recite *surah al-Mulk* at least.

When sleeping

(i) recite the supplication at the time of sleeping

باسمك اللهم اموات واحيى

(ii) 33 times each سبحان الله ، الحمد لله

(iii) 34 times الله اكبر

(iv) The last two verses of *surah al-Baqarah, al-Kafirun, Al-Ikhlās, al-falaq, an-Nas*, the *ayat ul Kursi* (once each) and three times استغفر الله

After every *fard Salah* سبحان الله ، الحمد لله : 33 times each) الله اكبر and (34 times) الله اكبر , the *ayat ul kursi*, the *surah al-Kafirun, al-ikhlas, al-falaq, an-Nas* (once each).

This is a short course of action to be followed in the morning, evening and at night and after the obligatory *Salah*. There are supplications to be made at different occasions that we shall write down in the proper place later on. Most of all, one must have the name of Allah on one's lips at all times.

WOMEN ASKED TO MEMORISE THE LAST TWO VERSES OF SURAH AL-BAQARAH

(٧٨) وَعَنْ جُبَيْرِ بْنِ نُفَيْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ اللَّهَ خَتَمَ سُورَةَ الْبَقَرَةِ بِآيَتَيْنِ أُعْطِيَتْهُمَا مِنْ كَنْزِهِ الَّذِي تَحْتَ الْعَرْشِ فَتَعَلَّمُوهُنَّ نِسَائِكُمْ فَإِنَّهَا صَلَوَةٌ وَقِرٌّ بَانَ دُعَاءُ (رواه

الدارمي مر سلا)

(78) Hazrat Jubayr bin Nufayr رضى الله عنه has reported the Messenger of Allah ﷺ as saying, "Allah ended the *surah al-Baqarah* with two verses that I have been given from His treasure that is under the Throne. Thus, you learn them and teach them to your women. Indeed they are a blessing, a means of

nearness to Allah, and a supplication". (*Darimi*)

EXPLANATION:

We have seen that the virtues of the last two verses of *surah al-Baqarah* have been pointed out in this *Hadith* and we are asked to learn them and teach them to the womenfolk, so that every one gains from the blessing of these verses. The Holy Prophet ﷺ has said that Allah had given him these verses from His treasures that lie under the Throne and they were the means of Mercy of Allah and approaching Him and that they were words of supplication. We must memorise them and recite them before retiring to bed. Shortly, after discussing the *Ayatul-Kursi*, we will revert to these verses. Women must not lag behind men in *Zikr* and recital of the Qur'an. Men and women both have to face the Hereafter and then prepare for it. That is the everlasting life. There will be blessings in abundance.

THE VIRTUES OF SURAH AL-BAQARAH AND AL-IMRAN

Hazrat Abu Hurayrah رضى الله عنه has said that the Prophet ﷺ has asked us not to turn our homes into graves. (Let them not be without *zikr* and recital of the Qur'an lest the living will be like dead who do no such things) He also said, "The devil runs away from that house where the *surah al-Baqarah* is recited." (*Muslim*)

Hazrat Abu Umamah رضى الله عنه has reported the Messenger of Allah ﷺ as saying, "Recite the Qur'an regularly because on the Day of Resurrection it will come as an intercessor for its people (Who recites it.) Recite the two shining ones, *al-Baqarah* and *Al Imran* for on the Day of Resurrection they will come as two shades and plead for those who recite them. Recite *surah al-Baqarah* for that (recital) produces blessings and abandoning it produces regret, and the slothful are unable to recite it." (*Muslim*).

THE MERITS OF ZIKR (REMEMBRANCE OF ALLAH)

Someone asked, Messenger of Allah ﷺ which of the warriors is rewarded most?" "The one among them who remembers Allah most" said the Prophet ﷺ. He then asked about the righteous person who received the highest reward and was told that he among them who remembers Allah most. That person asked the same question about those who offer ritual *Salah*, pay *Zakah*, perform *Hajj* and give charity. He received a similar answer.

On hearing this conversation, Hazrat Abu Bakr رضي الله عنه said to Hazrat Umar رضي الله عنه. "Abu Hafs! Those who engage in *Zikr* have collected all favours." The Holy Prophet ﷺ said. "Of course, they have." (*Targhib*)

THE COMPANY OF ALLAH:

Hazrat Abu Hurayrah رضي الله عنه quotes the Messenger of Allah ﷺ as saying. "I am with my slave when he remembers Me and his lips move making mention of Me." (*Bukhari*)

PURITY OF HEART:

Hazrat Abdullah bin Umar رضي الله عنه has narrated that the Holy Prophet ﷺ used to say. "Every thing is cleaned, and hearts are cleaned by remembrance of Allah. Nothing will rescue from the punishment of Allah more than remembrance of Allah." He was asked. "Messenger of Allah ﷺ, Will not *Jihad* rescue from the punishment of Allah to this extent?" He said, "Not even *Jihad* even if a warrior uses his sword so much that it is broken in two." (*Bayhaqi*)

SEEING PARADISE WHILE IN THIS WORLD:

The Messenger of Allah ﷺ said, "The person who remembers Allah among those who are negligent is like one who goes on fighting after others have deserted. The person who remembers Allah among the negligent is like a green branch upon a withered tree. The person who mentions Allah among the negligent is like a lamp in a dark house. The one who remembers Allah among the

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negligent will be shown by Allah during his lifetime his resting place in Paradise. The one who remembers Allah among those who are negligent will be forgiven as many sins as the number of those who are *fasih* and those who are *a'jam* (*Mishkat*) (*Fasih* refers to the *jinn* and human beings. *A'jam* refers to the animals).

REMEMBERING THE SLAVE BY ALLAH:

Hazrat Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying that Allah says, "I am there when My slave thinks of Me—And, I am with him when he remembers Me. If he remembers Me inwardly, I shall remember him inwardly. If he remembers Me among people, I shall remember him among people who are better than they." (*Bukhari*)

Allah's remembering inwardly is to remember when no one is there. His remembering before people who are better than the people before His slave is to remember before the angels and the souls of the Messengers who are all better than common people. (*Tayyibi*)

"I am there when My slave thinks of Me" means He is there in the manner the slave hopes for forgiveness and punishment from Him, I live up to his hopes. If he hopes for forgiveness from Me, I will forgive him and if he thinks otherwise, I will not forgive him.

Once, Thabit Banani رحمة الله عليه said, "I know when my Allah remembers Me." People asked him how was that? He said, "when I remember Him, He remembers me." Thus if anyone desires that he be remembered by Allah, he must begin to remember Allah.

SUBSTITUTION FOR THAAJJUD:

Hazrat Ibn Abbas رضي الله عنه has narrated that the Messenger of Allah ﷺ said, "If anyone is unable to bear the trouble of getting up in the night (for *tahajjud*), is miserly in spending money and is cowardly in participating in *Jihad*, he must devote himself much in remembrance of Allah." (*Tabarani*)

BETTER THAN WHO SPENDS:

According to Hazrat Abu Musa رضي الله عنه the Messenger of Allah ﷺ said, "If anyone has his lap full of money that he disburses and another is occupied in remembrance of Allah, then this latter who remembers Allah is superior."

(at-Targhib)

GETTING ELEVATED RANKS WHILE LYING ON BED:

According to Hazrat Abu Sa'id رضي الله عنه the Messenger of Allah ﷺ said, "Many people are there in this world who will definitely engage in *Zikr* while they are on their beds. That will take them to elevated ranks." (*Targhib*)

The Messenger of Allah ﷺ said "Go on remembering Allah to such an extent that other people call you insane."

The Messenger of Allah ﷺ said, "Engage yourself in remembrance of Allah to such a degree that the hypocrites accuse you of showing it off to men."

Once the Messenger of Allah ﷺ was travelling towards Makkah when he came to a mountain called Jumdan. There, he said, "Go on, this is Jumdan They have gone ahead who have placed themselves in solitude." The Companions رضي الله عنهم asked, who were they, Messenger of Allah?" He said, "Those men and women who are engaged in the remembrance of Allah frequently." (*Muslim*) In another version, the Prophet's words are "They are always longing for Allah who place themselves in solitude. The remembrance will reduce their burden so they will come (to the gathering on resurrection) very unburdened. (*Tirmizi*). The people who have chosen solitude are they who keep away from their compatriots in that they do not indulge in vain conversation but keep themselves busy in remembrance of Allah. (*Minal-marqat*)

TIDINGS OF PARDON:

The Holy Prophet ﷺ has said that when some people gather together to remember Allah and their only aim in doing so is to obtain the pleasure of Allah, then a caller calls from the heaven, "Arise! You are forgiven. I have converted your sins into piety." (*Targhib*)

PULPITS OF PEARL:

The Holy Prophet ﷺ has said, "On the Day of Resurrection, Allah will surely resurrect those people whose faces will be shining and they will sit on pulpits of pearls. They will not be Prophets or Martyrs. Everyone will envy them." A Bedouin heard this and sat down

before the Prophet ﷺ. He said, "O Messenger of Allah ! Describe them to us that we may recognise them." He said, "Those people will come from different tribes and cities. In spite of that they will love one another and assemble together to remember Allah." (*Targhib*)

The Holy Prophet ﷺ has said, "Whoever is given four things has received the favours of this world and the next.

They are: (i) A grateful heart. (ii) A tongue that mentions Allah often. (iii) A persevering constitution in the face of trials and calamities. (iv) A wife that guards her chastity and the wealth (of her husband). (*Targhib*)

Hazrat Abdullah bin Busr رضي الله عنه said that a man said to the Prophet ﷺ "Messenger of Allah ﷺ! The duties of Islam are many (and I am bound to do them but I fail to do so); therefore, tell me of only one thing to which I may apply myself." The Prophet ﷺ said, "Your tongue must always be occupied in remembrance of Allah." (*Mishkat*)

SUPERIOR TO JIHAD:

Someone asked the Holy Prophet ﷺ "Who will be the most superior and the most elevated of all on the Day of Resurrection?" The Holy Prophet ﷺ said, "The men and women who frequently remember Allah." One of the companions رضي الله عنهم asked, "Are those who mention Allah superior to those who participate in *Jihad*, and exalted." The Holy Prophet ﷺ remarked, "If he (the warrior) kills so many unbelievers and polytheists that his sword breaks and (he or the sword) is smeared with blood, even then the one who remembers Allah is superior." (*Mishkat*)

Hazrat Abu Darda رضي الله عنه quotes the Messenger of Allah ﷺ as saying, "Would you like me to tell you the best and purest of your deeds in the estimation of your king, those which raise your degrees highest, those which are better for you than spending gold and silver, and are better for you than you should meet your enemy and cut off one another's head? "The Companions رضي الله عنهم said. " yes tell us so! The Prophet ﷺ said " It is remembering Allah (that is most superior)" (*Tirmizi*)

WORDS AT THE TIME OF DYING:

According to Hazrat Abdullah bin Busr رضي الله عنه a villager companion رضي الله عنه came to the Holy Prophet ﷺ and asked, "Messenger of Allah- Who is the best among men?" The Holy Prophet ﷺ informed him, "Happy is he who has a long life that he fills with good deeds." The villager asked, "What deed is the most excellent?" The Holy Prophet ﷺ said, "That the mention of Allah be on your tongue while you depart from this world." (*Tirmizi*)

THE GARDENS OF PARADISE:

Hazrat Anas رضي الله عنه tells us that the Holy Prophet ﷺ said, "when you come upon the pastures of Paradise, feed upon them." The companion رضي الله عنه asked, "what are the gardens of Paradise?" The Prophet ﷺ said, "They are the gatherings where people are engaged in remembering Allah." (*Tirmizi*)

PRIDEFUL REFERENCE BEFORE THE ANGELS:

Hazrat Mu'awiyah رضي الله عنه said that once the Messenger of Allah ﷺ came before a company of his companions رضي الله عنهم. He asked them what they were doing there. The companions رضي الله عنهم said that they were occupied in the remembrance of Allah, and they added that they were praising Him for His having guided them to Islam and in this way favoured them. The Holy Prophet ﷺ said, "I adjure you by Allah, has nothing else made you sit together?" The Companions رضي الله عنهم assured him that they had gathered together for no other reason. The Holy Prophet ﷺ said, "I did not adjure you because I suspected you but, the truth is, that Jibril عليه السلام had come to me and told me that Allah is speaking proudly of you to the angels." (*Muslim*)

RESCUE FROM PUNISHMENT:

The Holy Prophet ﷺ said, "None of the deeds of a slave rescues him from the punishment of Allah as much as the remembrance of Allah does." (*Tirmizi*) Of course, all pious deeds are instrumental in warding off the punishment of Allah but the most superior is *Zikr* or remembrance of Allah. NO other deed equals it.

IN THE SHADE OF THE THRONE:

The Holy Prophet ﷺ has said that there are seven types of people whom Allah will keep under His shade when there will be no other shade. They are: (i) A just Muslim King. (ii) A young man who grows up worshipping Allah. (iii) A man who has his heart in the mosque. (iv) Those two persons who love each other for the sake of Allah and meet and separate for this reason. (v) That man who is invited by a well-placed and beautiful woman (with evil designs) but he declines the invitation. (vi) A man who gives charity in secret so that no one knows about, (Proverbially, the left hand does not know what his right gives.) (vii) A person who remembers Allah when alone and cannot stop his tears from rolling down. (*Bukhari*)

THE LIVING AND THE DEAD:

Hazrat Abu Musa رضى الله عنه reported the Messenger of Allah ﷺ as saying, "He who remembers his Lord and he who does not are like the living and the dead." (*Bukhari*)

Those who remember Allah live forever because they receive a special relationship with Allah. They live a peaceful life in both the worlds.

On the other side are the neglectful. They have no sense of living and of the next world. They are spiritually dead. They are alive for the look of it but spiritually they are not alive. They are like the dead who cannot progress through deeds. Although some of them may have worldly possessions but neglect of the Hereafter causes them to live like dead people on earth.

THE PROPHET'S CHOICE:

The Holy Prophet ﷺ said, "My lord offered to make the fields of Makkah into gold for me. I submitted before him that I did not wish for that but (I wish) that I eat to my full stomach one day and so hungry the next. When I am hungry I may petition you and remember you and when I have eaten I may praise you and thank you." (*Ahmad and Tirmizi*).

CHANGING SIDES IN SLEEP:

About the person who, having his ablution intact, lies down on his bed and remembers Allah until sleep

overtakes him, then, whenever in the night he supplicates Allah, while changing sides, Allah will grant him any good thing that he asks for concerning this world or the next. (*Mishkat*)

FAILURE OF THE DEVIL:

Hazrat Jabir رضى الله عنه reports the Holy Prophet ﷺ as saying that when a person remembers Allah on entering his home and on eating, the devil says (to his associates) "We cannot stay here for the night nor eat anything." When the person who enters his home fails to remember Allah, the devil says (to his bunch) "You are successful in getting a stay here for the night." Again, when the person neglects to remember Allah while eating, the devil tells his comrades that they were lucky to stay there for the night and to eat there too. (*Muslim*)

REWARD ON ZIKR AFTER 'ASR AND FAJR SALAH:

According to Hazrat Anas رضى الله عنه the Holy Prophet ﷺ said, "If anyone keeps sitting at his place after the Fajr congregational *Salah* until the sun has risen remembering Allah meanwhile, offers two rak'at, he will earn the reward of a perfect *Hajj* and *Umrah*. (*Tirmizi*)

The Messenger of Allah ﷺ would remain seated cross-legged after the *Fajr Salah*. He has encouraged us to mention Allah after the *Fajr* and '*Asr Salah*. He has informed us of many virtues of these acts. According to a *Hadith*, he has said, "It is dearer to me to sit down with those who remember Allah after offering the *Fajr* until the sun rises than to emancipate four slaves from the descendants of Hazrat Isma'il عليه السلام. And, it is dearer to me to sit down with those who remain occupied in remembering Allah after their '*Asr Salah* until the sun sets than to release four slaves from the descendants of Hazrat Isma'il عليه السلام (*Abu Dawood*)

Another *Hadith* says that Paradise becomes *Wajib* (obligatory) for the person who sits after his *Fajr Salah* remembering Allah until the sun rises. (*at-Tarhib wat Tarhib*)

Once the Messenger of Allah ﷺ sent a group of warriors to Najd. They seized plenty of booty and returned very soon. Hazrat Abu Bakr رضى الله عنه commented

that they had not seen any unit of army that had seized more booty and returned home as quickly. On this, the Messenger of Allah ﷺ said, "Abu Bakr! May I not point out to you a person who returns earlier than this unit and fetches more booty? It is that person who prays with the congregation, then remembers Allah until sunrise."

In some versions it says, "He remains seated where he has prayed the *Fajr* with the congregation and engages in *Zikr*." Women pray at home individually. They may also occupy themselves in *Zikr*. They may sit on their prayer rug until they pray the *Ishraq*. They will earn a great reward *Insha Allah*. If they have to get up from the prayer rug for some reason, they must continue to remember Allah until they pray *Ishraq*. They will earn a great reward *Insha Allah*. If they have to get up from the prayer rug. The time after *Fajr* and 'Asr is recommended for *Zikr* (remembrance of Allah). Many virtues are described for this action.

FREE OF HYPOCRISY:

The Holy Prophet ﷺ has said that if anyone remembers Allah abundantly he is freed from hypocrisy. (*Bayhaqi*)

THE EXCELLENCE OF CHANTING THE TASBIH, TAHMID, TAHLIL AND TAKBIR

(٧٩) وَعَنْ أُمِّ هَانِي رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَرَّبِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ كَبُرْتُ وَضَعْتُ أَوْكَمَا قَالَتْ فَمُرْنِي بِعَمَلٍ أَعْمَلُهُ وَأَنَا جَالِسَةٌ قَالَ..... سَبِّحِي اللَّهَ مِائَةَ تَسْبِيحَةٍ فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ رَقَبَةٍ تُعْتَقِيهَا مِنْ وَلَدِ إِسْمَاعِيلَ وَأَحْمَدِي اللَّهُ مِائَةَ تَحْمِيدَةٍ فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ تَحْمِلِينَ عَلَيْهَا فِي سَبِيلِ اللَّهِ وَكَبَّرِي اللَّهَ مِائَةَ تَكْبِيرَةٍ فَإِنَّهَا تَعْدِلُ لَكَ مِائَةَ بَدَنَةٍ مُقَلَّدَةٍ مُتَقَبَّلَةٍ وَهَلَلِي اللَّهَ مِائَةَ تَهْلِيلَةٍ قَالَ أَبُو خَلْفٍ أَحْسِبُهُ قَالَ تَمَلُّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَلَا يَرْفَعُ يَوْمَئِذٍ لِأَحَدٍ بِمَكَّةَ أَفْضَلُ مِمَّا يُرْفَعُ

لَكَ إِلَّا أَنْ يَأْتِيَ بِمِثْلِ مَا أَتَيْتَ (رواه احمد باسناد حسن واللفظ له والنسائي ولم يقل ولا يرفع الى اخره والبيهقي بتمامه كذا في الترغيب والترهيب للحافظ المنذرى)

(79) Hazrat Umm Hani رَضِيَ اللَّهُ عَنْهَا said that one day the Messenger of Allah ﷺ passed by her. I said, "O Messenger of Allah ﷺ! I have grown old and weak. (I cannot perform arduous duties,) show me some thing that I may do while I am sitting down." He said, "say the *tasbih* سبحان الله a hundred times. This will be as if you have released a hundred slaves who were the progeny of Hazrat Isma'il عليه السلام Repeat the *tahmid* الحمد لله a hundred times. This will fetch you a reward that is due on giving away a hundred horses to the warriors in the cause of Allah; horses that are saddled and reined. Then repeat the *takbir* الله أكبر a hundred times. This will be as if you offered in sacrifice a hundred bigger animals (cow or camel) that have collars in their necks and are acceptable to Allah. Then repeat a hundred times the words *la ilaha illa lah*. The reward for this will fill up the spaces between the heaven and earth. When you do this deed, there will be no one that day in Makkah whose deed will be better than yours, and taken for presentation to the Lord. Of course. If any one does the same thing, he will be equal to you."

EXPLANATION:

To say that Allah is free from blemish is to say the *tasbih*. To praise Him is to offer the *tahmid*. To declare His greatness is to offer the *takbir*, *Tahlil* is to recite *La ilaha illa lah*, (no one is worthy of worship besides Allah). When anyone recites *subahan Allah, al ham du lillah la ila ha iallal lah Allahu Akbar* he has said the four things.

(٨٠) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى أَوْ حَصَى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللَّهِ عَدَدَ

مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ
وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ مِثْلَ ذَلِكَ (رواه الترمذى وابوداود وقال الترمذى هذا حديث غريب)

(80) Hazrat Sa'ad bin Waqqas رضى الله عنه said that along with the Prophet ﷺ he once visited a woman in front of whom were date-stones or pebbles which she was using as a rosary to glorify Allah. The Prophet ﷺ asked, "Shall I not show you something easier (or he said something better) than this? The words are shorter and reward greater. "Glory be to Allah as many times as the number of what He has created in the heaven; Glory be to Allah as many times as the number of what is He has created in the earth; Glory be to Allah as many times as the number of what is between them; Glory be to Allah as many times as the number of what He is creating; Allah is most great (as many times) Praise be to Allah (as many times); there is no god but Allah (a similar number of times); there is no might and no power except in Allah (a similar number of times)."

EXPLANATION:

The words in brackets "as many times" or 'a similar number of times' have been said to imply that the words used with 'Glory be to Allah' be used here too. Thus 'Allah is most great as many times as he created in the heavens, Allah is most great as many times as he created in the earth. Allah is most great as many times as the number of what is between them. Allah is most great as many times as He is creating.' In the same way with 'there is no god but Allah.' 'praise be to Allah.' there is no might and no power except in Allah.'

The virtues of the combined words *subhan Allah*, *al-Hamdu lillah*, *La ilaha illal lah*, *Allah akbar*, are many. *Ahadith* about these are narrated here.

We reproduce the translation of a few more *Ahadith* in this regard.

ADMITTAANCE TO PARADISE:

Once, the Holy Prophet ﷺ said, "If anyone recites *La ilaha illal lah* sincerely, he will enter Paradise." Someone asked him, "What is it to be sincere?" He said,

"To be sincere is to keep away from what Allah has disallowed." (Tabarni)

One must understand well what one recites and have faith in it. One must assert that Allah is worthy of worship. He is present and sees all. He is All powerful, stern when punishing, and quick at reckoning. When this is understood, one keeps away from sin.

TO THE THRONE:

Hazrat Abdullah bin Umer رضى الله عنه quotes the Messenger of Allah ﷺ as saying, "whenever anyone will say with faith *La ilaha illa lah*, the doors of Heaven will be opened for him so that he arrives at the Throne so long as he does not perpetrate a major sin." (Tirmizi)

TO BE RECEIVED BY ALLAH:

Hazrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, "Glory be to Allah (*tasbih*) fills half the scale. Praise be to Allah (*al-Hamdulillah*) fills it up. There is no god but Allah (*tahli*) has no veil between it and Allah till it reaches Him. (Tirmizi)

On the Day of Resurrection, the *tasbih* will fill up with its reward the scale that weighs deeds, while the *tahmid* will fill the rest.

There is a *Hadith* carried in the *Mishkat* (in the chapter on purification) which quotes the Messenger of Allah ﷺ as saying, "praise be to Allah (*tasbih* and *tahmid*) fill up the space between the earth and heaven.

MORE EXCELLENT THAN THE WORLD AND WHAT IS IN IT:

According to Hazrat Abu Hurayrah رضى الله عنه the Messenger of Allah ﷺ said, "To say *subhan Allah wal hamdu lil lah wal la hu akbar* (glory be to Allah, and praise be to Him and there is none worthy of worship except Him and Allah is the Greatest) is dearer to me than everything on which the sun shines." To recite that once is better than whatever is below the sky.

ONE THOUSAND PIOUS DEEDS EVERY DAY:

Hazrat Sa'ad bin Abi Waqqas رضى الله عنه has narrated that once while they were seated with the Messenger of Allah ﷺ he said, "Can you not acquire one thousand blessings every day?" One of them asked, "How could

one acquire a thousand blessings every day?" The Prophet ﷺ said, "If he says Glory be to Allah (*tasbih*) a hundred times, a thousand blessings will be recorded for him and a thousand minor sins will be removed from him." (*Muslim*)

Advice to Hazrat Musa عليه الصلوة والسلام :

Hazrat Abu Sa'id رضي الله عنه narrated that the Messenger of Allah ﷺ once mentioned that Hazrat Musa عليه السلام submitted before Allah. "O my Lord! Teach me something by which I may remember you and call you." The Lord of the Worlds said to him, "O Musa frequent the recital of *La ila ha illal lah* (There is no god but Allah). "On hearing this, Hazrat Musa عليه السلام said, "O my Lord! All Your slaves say this I want something that is only for me." Allah said, "O Musa (don't take it lightly), were the earths heavens and their inhabitants apart from Me and the seven earths put in one side of a balance and *La ilaha illal lah* in the other, *La ilaha illal lah* would out weigh them." (*Mishkat*)

THE MESSAGE OF HAZRAT IBRAHIM عليه الصلوة والسلام :

According to Hazrat Ibn Mas'ud رضي الله عنه the Holy Prophet ﷺ said, "The night I was taken to Heaven (the mi'raj or the Night Journey and Ascension to Heaven), I met Hazrat Ibrahim عليه السلام he said to me, 'Muhammad! Convey my salutations to your Ummah (people). Tell them that Paradise has a good soil and sweet water. It consists of Level treeless plains. Its plants are: *Subhan Allah wal hamdu lillah wa la ilaha illal lah wallahu akbar* (Glory be to Allah, and praise be to Allah. And there is no god but Allah. And Allah is the Greatest) (*Mishkat*)

The example of Paradise is like a good earth worth cultivation, and sweet water to irrigate it. When it is cultivated, the soil watered with sweet water grows good trees and excellent produce. Whatever is sown here in this world will be reaped in Paradise. If one is with no deeds he will only find plains without trees in Paradise.

A HUNDRED TIMES:

The Holy Prophet ﷺ said, "If anyone recites a hundred times in the morning and as many times in the evening *subhan Allah*, he will get reward as if he

performed *Hajj* a hundred times. If anyone praises Allah (says *al-Hamdu lillah*) a hundred times each morning and evening, he will receive a reward that is given on supplying a hundred horses to the warriors (in the cause of Allah). If anyone recites *la ilaha illal lah* morning and evening a hundred times, he will earn a reward equal to that given on releasing a hundred slaves who were descendants of Hazrat Isma'il عليه السلام For one who repeats in the morning and evening a hundred times *Allah Akbar*, he will have no one that day who has done as much as he of the pious deeds unless he too has recited these words or more than them." (*Tirmizi*)

LIKE FALLING LEAVES:

Hazrat Anas رضي الله عنه said that once the Messenger of Allah ﷺ came upon a tree whose leaves had withered. He struck it with his staff and the leaves were scattered. He then said, " *al-Hamdu lillah, subhan Allah* and *la ilaha illal lah* and *Allahu Akbar* cause a slave's sins to fall away just as the leaves of this tree are falling." (*Tirmizi*)

THE EXCELLENT ZIKR:

According to Hazrat Jabir رضي الله عنه the Holy Prophet ﷺ said, "The most excellent *Zikr* (remembrance of Allah) is *La ilaha illal lah* (There is no one worthy of worship besides Allah) and the most excellent supplication is *al-Hamdu lillah* (praise be to Allah)." (*Tirmizi, Ibn Majah*)

KEYS OF PARADISIE:

Hazrat Mu'az bin Jabal رضي الله عنه has quoted the Holy Prophet ﷺ as saying, "The keys of Paradise are in testifying *la ilaha illal lah* (There is no god but Allah).

NINETY NINE REGISTERS:

Hazrat Abdullah bin 'Amr رضي الله عنه has reported the Holy Prophet ﷺ as saying, "On the Day of Resurrection, Allah will summon one of my *Ummah* (people) before Him while the entire creation is watching. Then, ninety nine registers of his sins will be opened. Each register will be as lengthy as far an eye may see. Allah will ask him, 'Do you deny any of these deeds? Did My supervisors commit excess over you? That person will tell the Lord, No (I do not deny and no excess was committed over me).

The Lord of the worlds will ask him if he has an excuse. He will present none. Allah will say, 'Yes. We have a pious deed (from you). Indeed, you will not be oppressed today!

Then a slip of paper will be brought forward. It will have written on it, *Ashhadu an la ilaha illal lah wa ash-hadu ana Muhammadan abduhu warasuluh* (I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger). Allah will say, 'watch the balance of your deeds.'

He will say, 'O my Lord! How will this piece of paper fare against those registers? Allah will say, 'Indeed, there will be no oppression over you, today! Thus, the registers will be placed in one side of the balance and the piece of paper in the other. The registers will be outweighed by the slip of paper.' (Mishkat)

THANKFUL FOR 360 JOINTS:

Hazrat Aishah رضى الله عنها has said that the Holy Prophet ﷺ said, "A human being is born with three hundred and sixty joints (and in gratefulness for each joint a *sadaqah* must be given). thus when a man says *Allahu Akbar*, and *al-Hamdulillah*, and *Lailaha illallah*, and *subhan Allah*, *astaghfirullah*, and he removes an obstacle from a thoroughfare or recommends a pious deed or forbids an evil deed - and all these add up to three hundred and sixty, or any one of them counts this much, then that day he moves about having rescued himself from Hell." (Muslim)

SHIELD YOURSELF:

Hazrat Abu Hurayrah رضى الله عنه narrates that the Messenger of Allah ﷺ said once, "Hold your shield," The companions رضى الله عنهم said, "Has an enemy arrived?" The Holy Prophet ﷺ said, "Hold the shield against Hell. Say *subhan Allah*, *wal-Hamdulillah wal-la ilaha illal lahu wallah Akbar*. These will shield you on the Day of Resurrection from the front and back. They are the deeds that remain." (Targhib)

EQUAL TO THE MOUNTAIN UHUD:

Hazrat Imran bin Husayn رضى الله عنه has said that once the Messenger of Allah ﷺ said, "Can you not perform deeds equal to the Mountain Uhud, daily?" The

companions رضى الله عنهم asked, "What is that deed?" He said, "*Subhan Allah* is greater than Uhud, *al-Hamdulillah* is greater than Uhud, *Lailaha illal lah* is greater than Uhud. And *Allahu Akbar* is greater than Uhud.

CHOICE OF FOUR WORDS:

Hazrat Abu Sa'id and Hazrat Abu Hurayrah رضى الله عنهم have stated that the Messenger of Allah ﷺ said that Allah has chosen four sets of words from all speech. These are *subhan Allah*, *al-Hamdulillah*, *La ilaha illallah*, *Allahu Akbar*. When anyone says once *subhan Allah* twenty blessings will be recorded for him and his twenty sins will be forgiven. When anyone says *Allahu Akbar* once, he gets the same reward. When anyone says *La ilaha illal lah* once, he too earns the same reward. When anyone whole heartedly says once *al hamdu lillahi rabbil Alameen* (praise be to Allah Lord of the worlds) he is credited with thirty pious deeds and forgiven thirty sins." (Tirmizi)

The Lord of the worlds will ask him if he has an excuse. He will present none. Allah will say, 'Yes. We have a pious deed (from you). Indeed, you will not be oppressed today!

Then a slip of paper will be brought forward. It will have written on it, *Ashhadu an la ilaha illa lah wa ash-hadu ana Muhammadan abduhu warasuluh* (I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger). Allah will say, 'watch the balance of your deeds.'

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EQUAL TO THE MOUNTAIN UHUD:

Hazrat Imran bin Husayn رضي الله عنه has said that once the Messenger of Allah ﷺ said, "Can you not perform deeds equal to the Mountain Uhud, daily?" The

companions رضي الله عنهم asked, "What is that deed?" He said, "Subhan Allah is greater than Uhud, al-Hamdulillah is greater than Uhud, Lailaha illa lah is greater than Uhud. And Allah Akbar is greater than Uhud."

CHOICE OF FOUR WORDS:

Hazrat Abu Sa'idi and Hazrat Abu Hurayrah رضي الله عنهما have stated that the Messenger of Allah ﷺ said that Allah has chosen four sets of words from all speech. These are *subhan Allah*, *al-Hamdulillah*, *La ilaha illallah*, *Allahu Akbar*. When anyone says once *subhan Allah* twenty blessings will be recorded for him and his twenty sins will be forgiven. When anyone says *Allahu Akbar* once, he gets the same reward. When anyone says *La ilaha illa lah* once, he too earns the same reward. When anyone whole heartedly says once *al hamdu lillahi rabbil Alameen* (praise be to Allah Lord of the worlds) he is credited with thirty pious deeds and forgiven thirty sins." (Tirmidhi)

The Lord of the worlds will ask him if he has an excuse. He will present none. Allah will say, 'Yes. We have a pious deed (from you). Indeed, you will not be oppressed today!

Then a slip of paper will be brought forward. It will have written on it, *Ashhadu an la ilaha illal lah wa ash-hadu ana Muhammadan abduhu warasuluh* (I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger). Allah will say, 'watch the balance of your deeds.'

He will say. 'O my Lord! How will this piece of paper fare against those registers? Allah will say. 'Indeed, there will be no oppression over you, today! Thus, the registers will be placed in one side of the balance and the piece of paper in the other. The registers will be out weighed by the slip of paper.' (*Mishkat*)

THANKFUL FOR 360 JOINTS:

Hazrat Aishah رضي الله عنها has said that the Holy Prophet ﷺ said, "A human being is born with three hundred and sixty joints (and in gratefulness for each join a *sadaqah* must be given). thus when a man says *Allahu Akbar*, and *al-Hamdulillah*, and *Lailaha illallah*, and *subhan Allah*, *astaghfirullah*, and he removes an obstacles from a thoroughfare or recommends a pious deed or forbids an evil deed - and all these add up to three hundred and sixty, or any one of them counts this much, then that day he moves about having rescued himself from Hell." (*Muslim*)

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ETIQUETTES OF SUPPLICATION

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(۸۱) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ وَلَكِنْ لِيَعْرِضَ وَلْيَعِظِمِ الرَّغْبَةَ فَإِنَّ اللَّهَ لَا يَتَعَاطَمُهُ شَيْءٌ أَغْطَاهُ (رواه مسلم)

[81] Hazrat Abu Hurayrah رضى الله تعالى عنه said that the Messenger of Allah ﷺ said, "When anyone of you makes a supplication, he must not say 'O Allah, forgive me if you will but must make his request definite and with full desire and attention. Nothing that Allah gives is burdensome to Him.' (Muslim)

EXPLANATION

Whatever Allah gives, He gives as He wills and no one can compel him to do anything. Thus, it is nonsense to tell Him to do or give something if He wills so. The supplicant must ask with full force of expectation and cherish a deep desire for what he asks. "O Allah! Do give me. Fulfil my desire!" To say 'give me if you will' is to show that the supplicant is not dependent but can do without what he wants. Allah is powerful over everything. He can do anything He likes. He owns everything. He only has to say 'Be' and it will happen in a moment. Therefore, we must supplicate in humility and full expectation of being given because He will give if He desires. It is not for us to say so.

(۸۲) وَعَنْ سَلْمَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنْ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا (رواه ترمذی)

[82] Hazrat Salman رضى الله تعالى عنه has said, that the Messenger of Allah ﷺ said, "Indeed your Lord is generous. He is ashamed to turn away empty handed a slave when he raises them to Him (in supplication). (Tirmizi)

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(٨٣) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطُطْهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ (رواه الترمذی)

(83) Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ when he raised his hands in supplication, did not lower them before wiping his face with them. (Tirmizi)

EXPLANATION:

The raising of the hands is to use the hands to beseech Allah just as the lips put in the petition. The spreading of the hands is to have them ready for receiving the grant as a beggar has his bowl ready. The hands are open towards the sky which is their direction like the *Qiblah* is for ritual *Salah*. The rubbing of the face with the hands is to represent granting of the petition with the Mercy of Allah. The Mercy moves from the face to encompass the petitioner.

Allamah Jazri رحمه الله عليه lists the etiquettes in his book *al-Hisnul Hasin*.

1. To have performed ablution.
2. Begin by praising Allah and asking Him by virtue of His beautiful names and attributes.
3. Invoke blessings on the Holy Prophet ﷺ.
4. Face the *Qiblah*.
5. Turn to Allah with all sincerity and have faith that only He can grant the supplication.
6. Be in a state of purity.
7. Perform some pious act in advance, or offer two or four *rak'at* optional *Salah*.
8. Adopt the posture of *Qa'dah* as in *Salah*.
9. Raise both hands and keep them open.
10. Supplicate with humility (that should be apparent from the whole body) and keep the voice low.
11. Show utmost dependence and helplessness.
12. The body must join with the lips in beseeching Allah so that a concerted effort is visible.

13. The glance must not be raised towards the heaven.
14. Refrain from poetic presentation.
15. To petition through the intermediary of the Prophet ﷺ and the pious slaves of Allah.
16. Confess one's sins.
17. Supplicate with full interest and hope and have firm faith that the petition will be granted.
18. Keep the heart in the act and petition from the core of the heart.
19. Ask again and again. Repeat each petition at least three times.
20. Petition with full force and insist on being heard.
21. Not to ask for anything unrealistic.
22. Begin with supplicating for oneself before supplication for others.
23. Use comprehensive words so that in a few words much is asked for.
24. Use the words of Qur'an and *Ahadith* because they are auspicious and comprehensive.
25. Supplicate to Allah for every need even such things as salt and shoe-lace.
26. An Imam should not supplicate for himself alone but for his followers too.
27. When ending he must again praise Allah.
28. Invoke blessings on the Prophet ﷺ before ending the supplication.
29. Say *Aameen* on ending the supplication.
30. As the last thing wipe the face with the hands.

We must try our best to adopt these manners as far as we can, of course Allah is full of Majesty and He can grant the petition of those who do not observe the etiquette's.

THOSE WHOSE SUPPLICATIONS ARE NOT ANSWERED WHEN ONE'S FOOD AND CLOTHING ARE ACQUIRED UNLAWFULLY

(٨٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَهُ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبِ وَاعْمَلُوا صَالِحًا وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ

(84) Hazrat Abu Hurayrah رضى الله عنه reported the Messenger of Allah ﷺ as saying, "Allah is good, and accepts only what is good, and He has commanded the Believers as He had commanded the Messengers, saying, 'O Messengers, eat of the good and act righteously, and also 'O you who believe! Eat of the wholesome things wherewith We have provided you.' (Then, the Prophet mentioned) A man who makes a long journey in a dishevelled and dusty state, and stretches out his hands to heaven saying, 'My Lord, my Lord,' while his food and drink and clothing are of an unlawful nature, and he is nourished by what is unlawful. How such a one could be given an answer?" (The verses of the Qur'an in this *Hadith* are respectively (*al-Muminun* 23: 51 and *al-Baqrah* 2: 172)

EXPLANATION:

First, we are asked to keep away from the unlawful and eat only the lawful. *Sadaqah* that is from lawful earning is accepted not otherwise. The Holy Prophet ﷺ cited two verses of the Qur'an one of which directs the Holy Prophet ﷺ to eat the lawful and do righteous deeds while the other commands the general body of Believers to eat of the lawful things that Allah has provided them

with. The Prophet ﷺ has commented that the same command has been given to the Believers as to the Prophets عليهم السلام. Then the Holy Prophet ﷺ gave the example of one who has embarked on a long journey and is in a poor state on account of it. He prays to his Lord hoping to be granted his wishes but how does he hope to receive an answer when his food and drink and clothing are unlawful and his nourishment is from the unlawful.

We must remember that the traveller is one of those whose supplications are answered and the distressed is one who is most likely to be answered. However inspite of that they are not entertained if their food drink and clothing are unlawful. Today those people who complain that their supplications are not answered must see and examine their lives. They must see what they eat and drink and how they clothe themselves and how their earnings come to them. They must give up every thing that is unlawful or unlawfully acquired. The food drink and clothing are mentioned by way of example only - the whole living is to be considered. Supplications will not be answered as long as there is anything unlawful in a person's life.

IT IS NECESSARY TO KEEP AWAY FROM UNLAWFUL THINGS

Many people keep away from unlawful food but do not shun other unlawful things, although that is also a sin. They must examine the avenues through which unlawful earnings come to them. Is the money that comes in from interest bearing investment, bribe, cheating, misappropriation, or any other such thing? This money is spent on food and drink, clothing, building the house, and all other items of a person's needs. It is then very absurd to hope for one's supplications to be answered.

Every Muslim must remain content with a little but shun the unlawful.

UNLAWFUL FOOD IS SOMETHING THAT TAKES ONE TO HELL

Besides having the supplication go unanswered, the person who eats the unlawful is deprived of Paradise.

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The Prophet ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ فَكُلْ لَحْمٌ نَبَتَ مِنَ السُّحْتِ
كَانَتْ النَّارُ أَوْلَى بِهِ

"Flesh that has grown out of the unlawful will not enter Paradise. But, Hell is more fitting a place for all flesh that has grown out of what is unlawful."

SADAQAH GIVEN FROM UNLAWFUL EARNING WILL BE VIOLATED

Many ignorant people earn unlawfully and give *Sadaqah* from this wealth, and consider it lawful. It is rather sinful and no reward may be expected therefrom. We have seen in the *Hadith* "Allah is good and accepts only that which is good." Thus, the remaining wealth may not be expected to become lawful. Both the *Sadaqah* and the wealth that remains are a burden on the owner and a cause of torment. Some Ulama contend that if a person hopes to gain reward from the *Sadaqah* given from the unlawful wealth then this is an act of disbelief. If one, therefore, desists from earning unlawfully, he will not be sinning and will not worry about having acquired unlawful wealth or used it on himself.

SPECIAL GUIDANCE TO WOMEN

Women may let their husbands know that they will have nothing to do with unlawfully acquired wealth. Whatever their husbands spend on them must be lawfully gained. Women of the olden days resisted unlawful wealth and denied their husbands any help in acquiring such wealth. On the other hand, women today encourage their husbands to bring home earnings that are acquired unlawfully. After amassing this money they offer their ritual *Salah* and make supplications to Allah. They expect their supplications to be answered, little realizing that as long as their earnings are unlawful it will not be so. If a son or husband is employed in a wine shop or in a bank or he receives bribe, ask him to cease doing so and earn a lawful living.

SUPPLICATIONS GO UNANSWERED WHEN ONE CEASES TO COMMAND THE APPROVAL AND FORBID THE DISAPPROVED

(٨٥) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدَّ عَنْهُ وَلَا يُسْتَجَابُ لَكُمْ

رواه الترمذی

(85) Hazrat Huzayfah رَضِيَ اللَّهُ عَنْهُ reported the Holy Prophet ﷺ as saying, "By Him in Whose Hand my soul is, you must enjoin what is reputable, otherwise Allah will certainly soon send punishment from Himself to you. Then you will make supplications and not receive an answer." (Tirmizi)

EXPLANATION:

One more reason why supplications will go unanswered is given here. When the approved behaviour is no longer recommended and the disapproved forbidden, then punishment will descend from Allah on the errant people and their supplications to be rescued from it will not get any response.

THE RESPONSIBILITY OF MUSLIMS

Allah's commands for guidance of His slaves are found in the Qur'an and the *Ahadith*. The commands that require certain things to be done are known as *Maroof* (Approved or Reputable). These are what Allah likes. There are certain things that are disallowed. These are known as *Munkar* (Disapproved or disreputable). They are not found in Islamic teachings and are disliked. The *Maroof* include the obligatory duties (*Fard* and *Wajib*), *Sunnah* and the recommended. The *Munkar* include the unlawful, the disliked (*makrooh*). Piety of the highest degree is to perform the obligatory duties (*fard*, and *Wajib*) and the sin of the highest form is to perpetrate the unlawful.

It is not enough for a Muslim to regulate one's own life along piety, but he must bring others to the same

The Prophet ﷺ said:

لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ فَكُلْ لَحْمٌ نَبَتَ مِنَ السُّحْتِ
كَانَتِ النَّارُ أَوْلَى بِهِ

"Flesh that has grown out of the unlawful will not enter Paradise. But, Hell is more fitting a place for all flesh that has grown out of what is unlawful."

SADAQAH GIVEN FROM UNLAWFUL EARNING WILL BE VOID

Many ignorant people earn unlawfully and give *Sadaqah* from this wealth, and consider it lawful. It is rather sinful and no reward may be expected therefrom. We have seen in the *Hadith* "Allah is good and accepts only that which is good." Thus, the remaining wealth may not be expected to become lawful. Both the *Sadaqah* and the wealth that remains are a burden on the owner and a cause of torment. Some Ulama contend that if a person hopes to gain reward from the *Sadaqah* given from the unlawful wealth then this is an act of disbelief. If one, therefore, desists from earning unlawfully, he will not be sinning and will not worry about having acquired unlawful wealth or used it on himself.

SPECIAL GUIDANCE TO WOMEN

Women may let their husbands know that they will have nothing to do with unlawfully acquired wealth. Whatever their husbands spend on them must be lawfully gained. Women of the olden days resisted unlawful wealth and denied their husbands any help in acquiring such wealth. On the other hand, women today encourage their husbands to bring home earnings that are acquired unlawfully. After amassing this money they offer their ritual *Salah* and make supplications to Allah. They expect their supplications to be answered, little realizing that as long as their earnings are unlawful it will not be so. If a son or husband is employed in a wine shop or in a bank or he receives bribe, ask him to cease doing so and earn a lawful living.

SUPPLICATIONS GO UNANSWERED WHEN ONE CEASES TO COMMAND THE APPROVAL AND FORBID THE DISAPPROVED

(٨٥) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ عِنْدِهِ ثُمَّ لَتَدَّ عَنْهُ وَلَا يُسْتَجَابُ لَكُمْ)

رواه الترمذی

(85) Hazrat Huzayfah رَضِيَ اللَّهُ عَنْهُ reported the Holy Prophet ﷺ as saying, "By Him in Whose Hand my soul is, you must enjoin what is reputable, otherwise Allah will certainly soon send punishment from Himself to you. Then you will make supplications and not receive an answer." (*Tirmizi*)

EXPLANATION:

One more reason why supplications will go unanswered is given here. When the approved behaviour is no longer recommended and the disapproved forbidden, then punishment will descend from Allah on the errant people and their supplications to be rescued from it will not get any response.

THE RESPONSIBILITY OF MUSLIMS

Allah's commands for guidance of His slaves are found in the Qur'an and the *Ahadith*. The commands that require certain things to be done are known as *M'aruf* (Approved or Reputable). These are what Allah likes. There are certain things that are disallowed. These are known as *Munkar* (Disapproved or disreputable). They are not found in Islamic teachings and are disliked. The *M'aruf* include the obligatory duties (*Fard and Wajib*), *Sunnah* and the recommended. The *Munkar* include the unlawful, the disliked (*makrooh*). Piety of the highest degree is to perform the obligatory duties (*fard, and Wajib*) and the sin of the highest form is to perpetrate the unlawful.

It is not enough for a Muslim to regulate one's own life along piety, but he must bring others to the same

way of life, especially those who are his subordinates. Many pious people fail to guide others although the Qur'an describes a Believer as one who commands others to do pious deeds and refrain from evil deeds.

CHARACTERISTICS OF BELIEVERS

We are told in *surah Tawbah*:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ط

"And the believing men and the believing women are friends of one another. They enjoin the right and forbid the wrong, and they establish the *salah* and pay the *zakah*, and they obey Allah and His Messenger. Those Allah shall have mercy upon them." (*at-Tawbah*, 9: 71)

The truth is that Muslims have given up their duty to enjoin the reputable and forbid the disapproved. The Prophet ﷺ said

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ
يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (رواه مسلم)

"If any of you sees something objectionable he should change it with his hand (stop it forcibly) but if he cannot he should do it with his tongue and if he cannot he should do it in his heart that being the weakest form of faith." (*Muslim*)

INVITATION TO THINK:

Let us think what is happening before our eyes. We see people sinning. They neglect *Salah*. They do not *Fast*. Wine is being drunk. Bribery is the order of the day. Shamelessness is all over us. The preachers of Islam are silent. The Commands of Allah are disregarded openly. No one feels a little bit about it in his heart or say something about it with his tongue-What then to except the hands to be used?

Forget about bringing others to the pious way of life. People are involved in sinful life themselves. They seem as though they were created to sin. They know their

children and subordinates to live sinfully but, rather than stop them, push them into such lives. Obviously our lives are not such as to entitle us to the mercy of Allah. We are living such lives that invite His punishment on us. When punishment is on them they complain that their supplications are not heard and misfortune is not warded off. How can it be? They are not prepared to give up their sinful lives or prevent other people from living in this manner. When punishment descends because of excessive sinning the supplication of pious people have no effect in warding it off. Many people consider themselves to be pious and even others regard them as pious because they are careful of their duties and voluntary acts but do not stop other people from their sinful lives. These people may include their children too. There are pious people who exceed in voluntary efforts like *Tahjjud Salah* and they have a large number of disciples but they do not advise their children-the son shaves off his beard while the father watches and the daughter goes to collage unveiled. The father does not utter a single word of advice.

THE COMMAND TO UPROOT A SETTLEMENT

A *Hadith* tells us that Allah commanded Hazrat Jibril عليه السلام to uproot a settlement with its people. Hazrat Jibril عليه السلام remarked "O Allah! In that settlement there is a certain slave of yours who has never been disobedient to you." Allah commanded him to uproot the place over that man and the other people who lived there because "this man never showed contempt (on his face) for my commands being disobeyed." This must open our eyes to the importance of the duty to recommend the approved and forbid the disapproved.

MAKE SUPPLICATION FROM THE CORE OF THE HEART

(٨٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ
مَنْ قَلْبٍ غَافِلٍ لَاهٍ (رواه الترمذی)

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(86) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "Make your

supplication to Allah when you are assured of being answered, and know that Allah does not answer a supplication that comes from a careless and inattentive heart." (Tirmizi)

EXPLANATION:

An important etiquette of supplication is to be confident that the supplication will be answered and to be attentive to what one is saying. Allah does not grant a supplication that the lips utter while the mind is occupied elsewhere.

THE SUPPLICATION OF THE DISINTERESTED SHOWS LACK OF MANNERS

We see people make supplication in a manner that their lips move but their minds roam about in different thoughts. If anyone presents a petition before an officer he is careful to be respectful to him and speaks carefully weighing his words and not to turn his back to the officer when presenting a written petition. If instead he looks here and there or does something that is disrespectful, the officer will throw his petition in the waste paper basket and turn him out. He may also punish him. Then, Allah is the King of Kings. It is very disrespectful to offer a petition to Him and not follow it up with proper decorum or protocol. Such a person is entitled to punishment but Allah is very Merciful and lets him off. However, He has let us know through the Holy Prophet ﷺ that such a supplication will not be granted. People who complain that their petitions are not granted must reflect on this aspect and rectify their shortcomings. May Allah inspire us to supplicate in a proper way and may He grant our supplications.

PARTICULAR TIMES WHEN SUPPLICATIONS ARE ANSWERED THE SUPPLICATION LATE IN THE NIGHT AND AFTER THE FARD-SALAH

(٨٧) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ

الدُّعَاءِ أَسْمَعُ قَالَ جَوْفُ اللَّيْلِ الْآخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ

(رواه الترمذی)

(87) Hazrat Abu Umamah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ was asked "Which supplication is heard most of all?" He said, "(The supplication of) the later part of the night and following the obligatory Salah." (Tirmizi)

EXPLANATION:

This gives an opportunity to those who offer their ritual Salah, five times in a day. One must supplicate whole-heartedly after the fard Salah. However, when the muwakkadah sunnat are to be offered after the fard, one must be brief in making supplications. The supplications need not necessarily be in Arabic; they may be made in the person's mother tongue. The other time mentioned is the late part of a night. According to a Hādith when a third of the night remains. Allah turns to the nearest heaven above earth proclaiming "Who will pray to Me that I give him, who will ask Me that I answer him, who will seek My forgiveness that I forgive him?" (Bukhari, Muslim)

Those who arise for Tahajjud get this opportunity. Because of the quiet and solitude they are able to concentrate on their worship and to supplicate with full devotion and faith. Those who do not get up for Tahajjud but do wake up in the night must make mention of Allah even a little and even lying down.

A MOMENT IN THE NIGHT WHEN SUPPLICATION IS ANSWERED

(٨٨) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ إِنَّ فِي اللَّيْلِ سَاعَةً لَا يَبْرَأُ فِيهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا

مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ (رواه مسلم)

(88) Hazrat Jaber رَضِيَ اللَّهُ عَنْهُ said that he heard the Prophet ﷺ say, "Indeed, there is a moment in the night at which time if a Muslim asks Allah for something good for this world or the Hereafter, He will give it to him. And that moment is found every night." (Muslim)

(٨٩) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ

مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا وَذَكَرَ اللَّهَ حَتَّى يَذُرْكَهُ النَّعَاسُ لَمْ يَتَقَلَّبْ
سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا
أَعْطَاهُ إِيَّاهُ (ذكره النورى فى كتاب الاذكار بروايت ابن السنى)

(89) According to Hazrat Abu Umamah رضى الله عنه he heard the Prophet ﷺ say, "If anyone goes to his bed (at night) in a pure state (that is having performed ablution) and remembers Allah until sleep overtakes him, it will not be that, while turning sides in the night, he asks Allah for something good in this world or the Hereafter, but that Allah will give it to him."

EXPLANATION:

We know from the foregoing *Hadith* that there is a moment in the night when a supplication is answered definitely. That moment has not been specified. However, a Believer must supplicate Allah at different times in the night whenever he gets the opportunity. He must not be neglectful.

We also know that when a person lies down to sleep having performed ablution and he goes on mentioning Allah until he sleeps off, his supplication will be accepted every time he makes it during the night at every turn of his sides. The supplication he makes may be for this world or the next.

When anyone goes to sleep at night, he must lie down on his right side. Before that he must recite the *surahs* recommended for this time. He may repeat the *Tasbihat Fatimah* (*subhan Allah, Al Hamdu Lillah, Allahu Akbar*, 33, 33 and 34 times respectively). Then he may go to sleep repeating other prayers and mentioning Allah. He may try to sleep while he has his ablution intact. Every time, he opens his eyes in the night, he may remember Allah and supplicate Him for his needs. This supplication is granted as we have heard from this *Hadith*. In some versions it is not stated that a person sleeps while his ablution is intact, therefore, even if he has not performed the ablution while sleeping, he may make his supplications whenever he opens his eyes in the night.

THERE IS A MOMENT ON FRIDAY WHEN A SUPPLICATION IS ANSWERED

(٩٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ
فِي الْجُمُعَةِ لَسَاعَةً لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا
أَعْطَاهُ إِيَّاهُ (رواه البخارى ومسلم)

(90) Hazrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said, "When a Muslim supplicates at a particular moment on Friday, for anything good his supplication is granted." (*Bukhari, Muslim*)

EXPLANATION:

There is such a moment on Friday when supplications are granted definitely. There are different versions pinpointing the moment. One *Hadith* tells us it is after 'Asr on Friday till sunset (*Tirmizi*)

Some people go on supplicating from 'Asr to Maghrib so they do not miss that moment. Some versions define this moment from the time the Imam sits down between the Friday sermons to the end of the Friday *Salah*. (However, it is disallowed to pray orally during the sermon). One may supplicate within himself, and in the ritual *Salah* there is an opportunity to supplicate after the *durood* (or invoking blessing on the Holy Prophet ﷺ). Some versions tell us that the time is during the Friday ritual *Salah*, this also allows us the opportunity after the *durood* is recited. One *Hadith* says that it is the last moment on Friday.

Women are not required to go to the mosque for Friday *Salah*; hence, they cannot abide by the timings of Friday *Salah* or sermon. However, they may use the time after 'Asr to Maghrib in supplicating while they stay at home. They may at least sit down making supplications in the last moments before sunset after which they may offer their *maghrib Salah*.

THE COMMAND TO BE KIND TO ONE'S PARENTS

(٩١) وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَدِمَتْ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ فُرَيْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَى وَهِيَ رَاغِبَةٌ^(١) أَفَأَصِلُهَا قَالَ نَعَمْ صِلِيهَا . (رواه البخارى و مسلم)

(91) Hazrat Asma رضى الله عنها has said that her mother, as yet an idolater, came to her while the treaty with the Quraysh was in force. She asked, "O Messenger of Allah ! My mother has come to me but she is ill-disposed towards Islam. May I treat her with kindness!" He answered "Yes. Be good to her." (Bakhari, Muslim, Mishkat)

EXPLANATION:

While her father had become a Muslim on the advent of Islam so he was the first adult to embrace Islam, her mother had not given up idolatry. The Holy Prophet ﷺ had migrated to Madinah following persecution at the hands of the Quraysh of Makkah, the land of his fore-fathers. The unbelievers sought to disturb him at Madinah too and waged the Battles of Badar and Uhud. These are well-known battles and may find a prominent place in history.

When the Muslims, who were few in number, retaliated the disbelievers, although much more than the Muslims, could not withstand the Muslim onslaught. This was because the Muslims fought for the cause of Allah with firm belief and conviction. The result was that the unbelievers were compelled to enter into a ten year peace treaty with the Muslims on certain conditions. This was in the year 7AH. It was known as the Treaty of Hudaibiyah because it was signed there. One of the conditions was that both parties will refrain from attacking each other. This enabled people to travel

to each other's land and meet relatives and friends, although they were opposed to each other in terms of religion. With a family, its members were either Muslims or idolaters. So the father was Muslim but the son was an unbeliever and so on. Those who had become Muslims had migrated to Madinah leaving behind their wealth and Property and such close relatives as had chosen disbelief. The Muslims did this for the love of Allah. This is time when the mother of Hazrat Asma رضي الله عنها visits Madinah and this is the period of peace to which the *Hadith* refers when it says "the treaty was in force." The mother was not yet a Muslim but had come to her daughter hoping to receive some help because she was needy. The daughter, however, was now a muslim and although she realised her as mother she knew too that she was a disbeliever. Was it not wrong to spend on her? She rushed to the Holy Prophet ﷺ and presented her case. Could she give monetary aid to her disbelieving mother? The merciful Prophet ﷺ advised her to help her and be kind to her. Islam advocates justice. Although one's parents may not be Muslims, they must be served and helped monetarily but they must not be obeyed when they command their children to be sinful or to give up Islam. The Qur'an says:

وَأَنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَى ط

"But if they strive with you to make you associate with Me that whereof you have no knowledge, then obey them not, yet keep honourable company with them in this world! and follow the path of him who turns to Me penitently...." (*Lugman.31:15*)

Parents have a great right. However today children ignore them the moment they marry and behave as if they had never known them. May Allah guide us.

THE REWARD ON SPENDING ON ONES CHILDREN

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَلِيَ أَجْرٌ
إِنْ أَنْفَقْتُ عَلَى بَنِي أَبِي سَلَمَةَ إِنَّمَا هُمْ بَنِي فَقَالَ أَنْفَقِي عَلَيْهِمْ فَلَكَ

أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ. (رواه البخارى و مسلم)

Hazrat Umm Salmah رضي الله عنها has said, "I asked the Messenger of Allah ﷺ if I would get a reward if I spent on the children of Abu Salmah, Indeed, they were my children (too). So, he replied that I should spend on them and would earn a reward on whatever I spent on them." (*Bukhari Muslim*)

EXPLANATION:

Hazrat Umm Salmah رضي الله عنها was one of the wives of the Prophet ﷺ. She has narrated many *Ahadith* and preached religious knowledge. Her real name was Hind. Her husband, Abu Salmah, and she had embraced Islam before the Hijrah and they had encountered great opposition and difficulties for Islam. They had first migrated to Hubshah then to Madinah But they could not migrate to Madinah together because the parents of Umm Salmah would not let her go She migrated to Madinah a year later. They had a son by the name of *Salmah* and were known by him. This was their *Kuniyah*. Often, the real name of a person is not remembered when the *kuniyah* is used. Abu Salmah رضي الله عنه died in the year 4 A.H. The Holy Prophet ﷺ married her after she had completed her *Iddah* (the waiting period after the death of the husband). She brought her children by Abu Salmah رضي الله عنه to the house of the Prophet ﷺ who nourished and brought them up. While she also spent on her children from her personal wealth, she wondered if this also entitled her to any reward. When she asked him, the Prophet ﷺ encouraged her to spend on her children because it fetches reward to do so. Indeed, Allah is very Merciful and bestows reward on a person when he spends on himself, his children or parents or relatives, or neighbours, or the needy. It is indeed a great favour of Allah that He rewards one when he spends on himself.

فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

"...and whosoever believes in his Lord, he shall fear neither loss nor oppression."

to each other's land and meet relatives and friends, although they were opposed to each other in terms of religion. With a family, its members were either Muslims or idolaters. So the father was Muslim but the son was an unbeliever and so on. Those who had become Muslims had migrated to Madinah leaving behind their wealth and Property and such close relatives as had chosen disbelief. The Muslims did this for the love of Allah. This is time when the mother of Hazrat Asma رضي الله عنها visits Madinah and this is the period of peace to which the *Hadith* refers when it says "the treaty was in force." The mother was not yet a Muslim but had come to her daughter hoping to receive some help because she was needy. The daughter, however, was now a muslim and although she realised her as mother she knew too that she was a disbeliever. Was it not wrong to spend on her? She rushed to the Holy Prophet ﷺ and presented her case. Could she give monetary aid to her disbelieving mother? The merciful Prophet ﷺ advised her to help her and be kind to her. Islam advocates justice. Although one's parents may not be Muslims, they must be served and helped monetarily but they must not be obeyed when they command their children to be sinful or to give up Islam. The Qur'an says:

وَأِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ط

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فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

"...and whosoever believes in his Lord, he shall fear neither loss nor oppression."

THE SADAQAH OF A DATE BY HAZRAT AISHAH رضى الله عنها

(٩٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ جَاءَتْ نِسِيْ امْرَأَةً وَمَعَهَا ابْنَتَانِ لَهَا تَسْتَلْنِيْ فَلَمْ تَجِدْ عِنْدِيْ غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا فَخَرَجَتْ فَدَخَلَ النَّبِيُّ ﷺ فَحَدَّثَتْهُ فَقَالَ مَنْ ابْتُلِيَ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَ لَهُ سِتْرًا مِنَ النَّارِ -

(92) It is reported by Hazrat Aishah رضى الله عنها she said, "A woman came to me while she had her two daughters with her. She asked to be given something but I could not find anything with me apart from a date that I gave her. She divided it between her daughters but kept nothing for herself. She went away, When the Prophet ﷺ came, I narrated to him this episode. He said that whoever is given the responsibility of nourishing daughters (girls) and he fulfils it well, then they will be an obstacle between the Fire and such a person (man or woman)". (Mishkat)

When the woman asked her for something, Hazrat Aishah رضى الله عنها had nothing with her but one date. She gave it to her unhesitatingly without thinking that it would be too little. When anything is given sincerely, even so little as a date is too much. The Qur'an says:

وَمَا تَقْدِرُ مَوْالَا نَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

"... and whatever good you forward for your souls, you shall find it with Allah...." (al Baqarah, 2:110, al Muzzammil (73:20)

According to a *Hadith*, the Prophet ﷺ has said that when someone gives *sadaqah* of lawful earning even if it is a date, Allah grants it His esteemed approval. He then increases it for the giver so that it is equal to a mountain. (Bukhari, Muslim). The slave gave a date but his Lord rewarded him equal to a mountain. Do not refrain from giving *sadaqah*. The need of the needy is fulfilled and the giver is rewarded too. And you saw how large a

reward it can be!

RIGHTS OF NEIGHBOURS AND DEALING WITH THEM WELL

(٩٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ فُلَانَةً تَذْكُرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ قَالَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانَةً تَذْكُرُ مِنْ قِلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَوَتِهَا وَإِنَّهَا تَصَدَّقُ بِالْأَنْوَارِ مِنَ الْإِقْطِ وَلَا تُؤْذِي بِلِسَانِهَا جِيرَانَهَا قَالَ هِيَ فِي الْجَنَّةِ (رواه احمد والبيهقي في شعب الایمان)

(93) Hazrat Abu Hurayrah رضى الله عنه said that a man said, "Messenger of Allah ﷺ, people mention such and such a woman that she engages to a great extent in *Salah*, *Fasting* and alms giving but she is also known to annoy her neighbours with her tongue." The Holy Prophet ﷺ said, "She will go to Hell." He said, "Messenger of Allah ﷺ, Such-and-such woman is known among people to engage to a small extent in *Fasting*, alms giving and prayer (optional acts) but she gives pieces of cheese in *sadaqah* and does not annoy her neighbours." The Prophet ﷺ said, "She will go to Paradise." (Mishkat, Bay Haqi)

Apart from his own family members, a man crosses path with his neighbours every day. The situations differ with these neighbours. Sometimes it is the children who quarrel. Sometimes the neighbour's animal is a cause of annoyance. These things give rise to disputes that lead to severing of neighbourly ties. They speak ill of each other and indulge in backbiting. Sometimes, these disputes drag on to lawsuits. It also happens that sometimes the people involved are short-tempered and make an issue of an unimportant thing. Women are generally given to use their tongue wildly in such matters. It was about such a woman that the Prophet ﷺ was told that although she was accustomed to offer voluntary *Salah* and *Fast* and gave *sadaqah* to a great extent, she had the habit of annoying her neighbours with her tongue. The Prophet ﷺ said that she will go to

Hell. Observe that voluntary forms of worship cannot help one who is mischievous to his neighbours. As against this the other woman, who was not so particular about voluntary forms of worship was described by the Prophet ﷺ as one who will enter Paradise because her neighbours were safe from her mischief. (of course, she paid attention to her obligatory duties of worship.)

Islam has placed great stress on having good relations with the neighbours. If there is cause of annoyance from a neighbour, it must be borne patiently. One must not retaliate. Rather, when he is in difficulty, he must be helped. Garbage must not be thrown in front of his house. His children must be loved. It is easy to write and say about these things but it requires great determination to put these into a practice. If one can do it, one must at least not cause the neighbour any trouble and wish him well. The Holy Prophet ﷺ said, "Jibril عليه السلام continued to instruct me about the rights of a neighbour so I wondered if he will end up declaring him an inheritor in the other's property." (Bukhari & Muslim)

Leave apart causing annoyance to a neighbour, one must live with him in such a manner that the neighbour feels relieved that he is quite safe from him.

Once, the Holy Prophet ﷺ repeated three times, "By Allah, he is not a Believer." He was asked who he referred to. He said, "I refer to one whose neighbour is not safe from his mischief." (Muslim)

In another version, he said, "The man whose neighbour is not safe from his mischief will not enter Paradise." (Muslim)

Hazrat Abdullah Ibn Mas'ud رضي الله عنه said that a man asked the Prophet ﷺ, "Messenger of Allah ﷺ, how am I to know if I am good or bad?" The Prophet ﷺ said, "When you hear your neighbours say that you are doing good, then you are doing good. And when you hear your neighbours speak about you that you are doing bad, then you are doing bad." (Ibn Majah)

He said this because it is the neighbour who is the first to see how a man acts. Their testimony is, therefore, reliable.

One day Hazrat Aishah رضي الله عنها baked small bread after grinding flour. Then she dozed a little. Meanwhile, the goat of a neighbour entered her house and ate up the bread. When she woke up, Hazrat Aishah رضي الله عنها chased the goat. The Holy Prophet ﷺ said to her, "O Aishah, do not worry the neighbour for their goat." (al-adab al-mufrad)

Hazrat Ibn Abbas رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "He is not a Believer who eats to his content while his next door neighbour is hungry." (Bayhaqi)

The Holy Prophet ﷺ has said, "On the Day of Resurrection, it will be the neighbours who will first present their cases (against each other)." (Ahmed)

These *Ahadith* tell us that a neighbour should not commit excess against the other. As far as possible, he may help him and cooperate with him. The advice on exchange of gifts was given in the Book of *zakah*.

Rights Of A Wife And Rules Of Maintenance Allowance

In this regard too many mistakes and omissions occur. Mistakes through poor knowledge and omissions from neglect in practice. Both these things happen in different ways.

Maintenance of A Wife is her Husband's Duty:

One of the common mistakes is to suppose that a husband is liable to maintain his wife only if she is poor and not when she is wealthy. It is *wajib* (obligation) for a husband to provide for her in either case except when a wife does not give him his (sexual) rights without any reason; if she has a reason for it then he is obliged to the maintenance allowance, for example in her receiving the prompt dower (*mahr mu'ajjal*).

A Husband Is Also Liable to Pay Maintenance

If he keeps a young wife at his house. However, she goes away from his home defiantly, then he is not liable to the maintenance allowance until she returns. Again, if she is very young so that he cannot have sexual intercourse with her but she is able to please him and serve him a little then he is obliged to provide for her. However, if she is much too young as some people marry

a girl at a very young age- and is not old enough to please him he is not liable to maintain her (*ad-dar al-Mukhtar*) If a wife is not able to please him but can only serve him and the husband is not compelled to keep her with him but does so on his own accord, he is liable to provide for her if he keeps her at his home and not under compulsion if he does not keep her at his home. (*ad-dar al-Mukhtar*).

If A Husband Is Very Young Even Then He Is Liable To Provide For Her:

Some People marry a woman to a man who is a minor. If the husband has the means the woman will be maintained from his wealth because the husband is the cause of absence of pleasure not the wife.

When A Woman Goes To Her Parent's House Without Her Husband's Permission He Is NOT Liable To Provide For Her:

Women mistakenly demand maintenance allowance from their husbands after they go to their parent's house when they quarell with each other. A husband is not liable to provide for her in this case.

A Husband With Means Must Pay For A Servant Too:

Despite having sufficient means some husbands neglect to pay their wives enough allowances so she has to cook the food herself to make two ends meet and there is not enough to employ a servant. It is *wajib* (obligatory) for the husband to bear the salary of a servant too.

A Poor Husband Is Not Required To Employ A Servant:

Sometimes women wrongly compel a husband to employ a servant although he is not responsible because of straitened circumstances. In this case, if a woman is capable of cooking, she is required to cook for herself and her husband. If she is not able to cook because of some illness or because she is wealthy and rich, then neither is the husband required to employ a servant nor is she compelled to cook, however, the husband will have to feed her and he may purchase the food from somewhere or get someone to cook for

them. (*Dar ul-Mukhtar*).

It Is Wrong To Ask For Separation Because A Husband Is Poor:

Another wrong that women commit is to ask for separation if they find their allowance insufficient. It must be understood that a judge may permit separation in cases of extreme hardship according to some scholars. However we do not have the Qazis who satisfy *Shari'ah* and separation is not valid according to all scholars without a Qazi's decision. Further according to the Hanafite school separation is not allowed even if there is a Qazi, on the contrary a Qazi will direct the wife to obtain loans to run the household and the husband will be liable to repay the loan.

The Modernists Must Look At The Real Point Of Compassion:

Some of those who hold modern views, object to the scholars-in fact no religion itself-that it is a violation of the rights of women to deny her separation on the pleas that we do not have the Qazi who fit the *Shari'ah* requirement so a woman may decide for herself because what would become of her if she cannot get a loan?

It is easy for anyone to show compassion to a woman and raise objection to *Shari'ah* thereby weakening his faith. It was easier for him to come forward and help these people in a show of compassion and help the distressed. Where a woman is helpless, the man also needs help. Is it a show of compassion to him to take away his wife from him? He did get some sympathy and solace from her. Both of them are helped in this manner.

Coffee, Hooqqah, Season Fruit Are Not Among A Husband's Responsibilities:

Women wrongly spend their husbands' wealth on unnecessary items and on everything they desire, considering these among his responsibilities. they spend on refreshment for themselves and their visitors although scholars have explained that coffee, Hooqqah and season fruit need not be provided by a husband even if she is in the habit of drinking coffee and smoking the Hooqqah (an oriental pipe for smoking tobacco etc.) and she may not find it easy to give them up. A husband

must not be burdened with these expenses.

قد علم مما ذكر انه لا يلزمه لها القهوة والدخان وان تضربت
بتركها لان ذلك ان كان من قبيل الدواء او من قبيل التفكه لا يلزمه

كما علمت (دار المتحارج ٢: ١٠٦٨)

It has been mentioned already that he is not responsible for coffee and Hooqqah even if it is harmful to give them up although they may be like medicine and fruit which is not essential for her.

However, if a husband takes over these responsibilities, it is generous of him and worthy of him.

If he enjoys the blessings of Allah, he must share them with his wife. It being a different thing that a wife should not trouble him if he is generous.

Women Drive Men To Seek Bribe:

It is a fact that the extravagance of women on clothing, luxury, customs and parties eats away the wealth of their husbands. In addition to causing them financial loss, it also renders men liable to suffer in the Hereafter because they resort to receiving bribe and unfair income to meet the extravagance of their wives. But for this, many homes would enjoy life peacefully and men would be God-fearing.

Women Can Inspire Men To Be Devotional:

If women were strong-willed, Men would of necessity become God-fearing. There are many known cases where women have been firm in making it clear to men that they will have nothing to do with their unfair income. Men gave up receiving bribe and repented to Allah.

It Is Not Wajib For Husband to Provide Further Garments As Long As She Has The Wedding Dresses He Presented Her:

It is wrong for a woman to press her husband, again and again, for more dresses if she has her wardrobe full of dresses her husband had presented her as a wedding gift. They must know that he is under no compulsion to provide her with a new dress if she has his gifts with her. If he allows her a new dress it is his generosity.

A Wife Will Be Questioned On The Day Of Resurrection If She Dissipates Her Husband's Wealth:

In the same way many women have a craze for unuseful things that they would buy simply because they like them. They amass these things neither do they find any use for them nor do they keep them carefully. To waste a husband's wealth calls for reckoning on the Day of Resurrection. The Holy Prophet ﷺ said

الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا الْخ

"The woman is the custodian of her husband's house.....".

It Is Not Necessary For A Husband To Get His Wife A New Dress On Eid Or Anyone's Marriage:

On the same criterion a husband is not bound to get his wife a new dress on any of the Eids or to attend a marriage ceremony. Thus, she too may not have them from his wealth without his permission.

She May Not Give In Charity Without Her Husband's Permission:

A woman cannot give charity or donation for a religious cause without her husband's permission. Such a contribution does not gain the approval of Allah. the Prophet ﷺ has said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا الطَّيِّبَ

Surely Allah is good and loves only that which is pure.

An Advice To Men:

In the day to day life of person such occasion do crop up when charity has to be given and women generally do not own any wealth for such expenditure. Therefore, men must give them separately from the maintenance allowance a sum for utilization on benevolent causes according to their means. They must not require their wives to account for expenditure from this fund so that they may be free to donate as they choose.

A Husband Is Not Liable To Pay His Wife's Sadaqah, Fitr, Zakah Or For The Sacrificial Animal:

Also, a husband is not responsible to pay Zakah on behalf of his wife or on the jewellery that belongs to her. He is not liable to pay sadaqatul Fitr for her or to bear the expenses of her sacrifice. If he pays these sums for her, she will find things easy but if he does not then she must sell her jewellery and pay her dues. She is not permitted to use her husband's wealth for these payments. Often a woman is careless in this regard and feels no compunction if she spend his wealth for these ends. She considers herself a co-owner of his wealth.

Their Wealth Is Not Jointly Owned:

It will be wrong on the part of either of them if husband and wife use each other's wealth without permission.

How Is Permission Known:

To refrain from giving an answer, or not to show displeasure or to give consent on being asked are not signs of permission. It is seen that often the permission is given when asked out of shyness in rejecting the appeal inspite of extreme dis-pleasure. Permission is one that leaves no doubt about its being genuine and voluntary. The Qur'an and Hadith tell us of this:

قَالَ اللَّهُ تَعَالَى فَإِنْ طِئِنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

But if they are pleased to remit you anything out of it you may consume that for your good and pleasure. (an-Nisa , 4:4)

وقال رسول الله ﷺ ألا لا يحل مال امرئى مسلم الا بطيب

نفس منه

And the Messenger of Allah ﷺ said, "Beware! The wealth of a Muslim is not lawful to anyone without his permission.

It Is Wajib (obligatory) For A Husband To Provide His Wife With A Separate House Or Room:

Maintenance of a wife includes provision of a separate house for her. Many men are under a wrong impression that they are not liable to provide their wives with separate house. They keep their wives with their relatives. The correct procedure is that if a woman agrees to live with them it is okay otherwise if she wants to stay away from them the husband is liable to provide her independent accommodation. Agreement of a woman is known in the same way described above to know a genuine permission. However, if he cannot give her a home, he must give her a room enough for her needs and in which she may lock her possessions and stay independently with her husband.

It Is Better To Keep One's Wife Away From The Relatives:

Keeping in mind the state of affairs prevailing these days, it is better to keep one's wife in a separate accommodation even if relatives express disapproval. When the reasons become obvious, the relative will come to understand. At least, she must be allowed a separate kitchen. If a man has a first wife already and her children then he cannot compel his second wife to live with her. We see today that living with the children of a co-wife leads to a corruption more dangerous than when one lives with relatives.

The Wife Is Not Liable To Serve Her mother-in-law:

Many men wrongly suppose that their wives must serve their mothers. In this way the wives are subject to much cruelty. It is not binding upon wives to serve their mothers-in-law. A man must serve his mother himself or provide her servant for that.

A Husband Is Not Liable To Pay His Wife's Sadaqah, Fitr, Zakah Or For The Sacrificial Animal:

Also, a husband is not responsible to pay Zakah on behalf of his wife or on the jewellery that belongs to her. He is not liable to pay sadaqatul Fitr for her or to bear the expenses of her sacrifice. If he pays these sums for her, she will find things easy but if he does not then she must sell her jewellery and pay her dues. She is not permitted to use her husband's wealth for these payments. Often a woman is careless in this regard and feels no compunction if she spend his wealth for these ends. She considers herself a co-owner of his wealth.

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It will be wrong on the part of either of them if husband and wife use each other's wealth without permission.

How Is Permission Known:

To refrain from giving an answer, or not to show displeasure or to give consent on being asked are not signs of permission. It is seen that often the permission is given when asked out of shyness in rejecting the appeal inspite of extreme dis-pleasure. Permission is one that leaves no doubt about its being genuine and voluntary. The Qur'an and *Hadith* tell us of this:

قَالَ اللَّهُ تَعَالَى فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

But if they are pleased to remit you anything out of it you may consume that for your good and pleasure. (an-Nisa , 4:4)

وقال رسول الله ﷺ ألا لا يحل مال امرئى مسلم الا بطيب

نفس منه

And the Messenger of Allah ﷺ said, "Beware! The wealth of a Muslim is not lawful to anyone without his permission.

It Is Wajib (obligatory) For A Husband To Provide His Wife With A Separate House Or Room:

Maintenance of a wife includes provision of a separate house for her. Many men are under a wrong impression that they are not liable to provide their wives with separate house. They keep their wives with their relatives. The correct procedure is that if a woman agrees to live with them it is okay otherwise if she wants to stay away from them the husband is liable to provide her independent accommodation. Agreement of a woman is known in the same way described above to know a genuine permission. However, if he cannot give her a home, he must give her a room enough for her needs and in which she may lock her possessions and stay independently with her husband.

It Is Better To Keep One's Wife Away From The Relatives:

Keeping in mind the state of affairs prevailing these days, it is better to keep one's wife in a separate accommodation even if relatives express disapproval. When the reasons become obvious, the relative will come to understand. At least, she must be allowed a separate kitchen. If a man has a first wife already and her children then he cannot compel his second wife to live with her. We see today that living with the children of a co-wife leads to a corruption more dangerous than when one lives with relatives.

The Wife Is Not Liable To Serve Her mother-in-law:

Many men wrongly suppose that their wives must serve their mothers. In this way the wives are subject to much cruelty. It is not binding upon wives to serve their mothers-in-law. A man must serve his mother himself or provide her servant for that.

THE HISTORY OF THE PEOPLE OF ENGLAND

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MARRIAGE AND RELATED MATTERS

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(٩٤) وَعَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَا قَالَ رَسُولُ اللَّهِ ﷺ مَنْ وَلَدَ لَهُ وَلَدٌ فَلْيُحْسِنْ اسْمَهُ وَادِّبْهُ فَإِذَا بَلَغَ فَلْيُزِجْهُ فَإِنْ بَلَغَ وَلَمْ يُزِجْهُ فَاصَابَ إِثْمًا فَإِنَّمَا إِثْمُهُ عَلَى أَبِيهِ (رواه البيهقي في شعب الإيمان)

(94) It is reported by Hazrat Abu Sa'id and Hazrat Abdullah Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ said, "He who has a child born to him should give it a good name and a good education and marry him/her when he/she reaches puberty. If he does not marry them when they reach puberty and they commit sin, the guilt rests only upon their father." (Bai Haqi)

(٩٥) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ وَانْسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ فِي التَّوْرَةِ مَكْتُوبٌ مَنْ بَلَغَتْ ابْنَتُهُ اثْنَتَيْ عَشْرَةَ سَنَةً وَلَمْ يُزِجْهَا فَاصَابَتْ إِثْمًا فَإِثْمُ ذَلِكَ عَلَيْهِ. (رواه البيهقي في شعب الإيمان)

(95) Hazrat Umar Ibn al-Khattab and Hazrat Anas bin Malik رَضِيَ اللَّهُ عَنْهُمَا have quoted the Messenger of Allah ﷺ as saying, "It is written in the Torah that if anyone does not give his daughter in marriage when she reaches twelve years of age and she commits sin, the guilt of that sin rests on him. (Bai Haqi)

These two Ahadith carry significant advice.

GIVE A GOOD NAME:

The first thing that is advised is to give good names to one's children. It is the duty of the parents and a right of the children that they be given good names. A Hadith tells us, "On the Day of Resurrection you will be called by your names and the names of your fathers.

Therefore, have good names." (Abu Dawood)

Another *Hadith* tells us that the angels carry the soul of a Believer to the Heavens, then wherever they come across other angels the latter ask them "Who is this pure soul?" The former gives them in answer the best of the names by which the person was called in his life and the name of his father. As against this, when the soul of an unbeliever is being carried away, the angels that are met on the way ask the carrying angels "Who does this vile soul belong to?" In reply they call out the worst of the names by which the person was known in his life and the name of his father and the door of the skies is not opened for him. (*Mishkat*)

Hazrat Aishah رضى الله عنهم has said: that the Holy Prophet ﷺ always changed a name that was derogatory or bad.

ان النبي ﷺ كان يغير الاسم القبيح (ترمذى)

It is the duty of parents to give good names. Names speak out that a person is the slave of Allah and emit the fragrance of Islam and belief. The Holy Prophet ﷺ said, "Give the names of the Prophets, The names dearest to Allah are Abdullah and Abdur Rahman and the worst of names are Harb and Marrah." (*Mishkat*)

Harb is warfare and Marrah is bitter. The Holy Prophet ﷺ called these the worst of names. Man is created for goodwill and compassion. Islam teaches us to compromise and promote security. How can a name meaning 'warfare' be acceptable. A Believer is taught to be well mannered and good-natured and to be loving, then how can a name that means 'bitter' apply to him. The Holy Prophet ﷺ liked us to keep the names Abdullah and Abdur Rahman and in days gone by parents gave such names and the names: Abdur Rahim, Abdul Karim and the like that implied servitude to Allah, or they gave the names of Prophets عليهم السلام and these qualities reflected in the lives of the believers of the names. There are some people even today who adopt the teachings of the *Ahadith* in this regard. However, most of the people have chosen new names and we have 'Parveen' 'Parwaiz' 'Ghazala' and 'Shaheen'. As for 'Parwaiz' it was the name of that king of Iran who tore

up the letter of the Prophet ﷺ that he had written to him inviting him to Islam; it is very foolish to give someone the name of this enemy. 'Shaheen' is the word for hawk and 'Ghazala' for deer. Why forgo good meaningful names and choose names of animals? We have written a booklet on Islamic names that may be consulted.

Some women use charms and name their children accordingly. Thus if they place the charm in an ear-ring, they call him 'Bunda' after the ear-ring, and so on. These things are a form of idolatry or associating partners with Allah. I have come across a man named Kura (dirt). people claim such names augur long life for the bearer. This is also idolatry. The latest thing is to use Western names and parents are called 'daddy' or 'mummy'. Children are given names of shameless men and women who work in films. They do not consider it necessary to keep alive the name of righteous people but endeavor to give currency to names of shameless people. To Allah we belong and to him is our return.

GUIDE CHILDREN TO A RELIGIOUS LIFE:

The second advice is to teach children manners. Etiquettes of worship include compliance of one's religious duties and social manners is to behave in a manner that no one is inconvenienced. Parents today ignore teaching these things to their children. They do not put them on the path of Allah and do not teach Islamic manners. However, they follow the immodest ways of the west and put their children on that road. A child who is unable to recite the *Kalimah* knows how to wear a trouser and to wear a tie. What is it that parents do? They do not justify their Islamic way of life but adopt everything that is from the west. May Allah cause us to understand.

CAUSES OF DELAY IN MARRIAGE:

The third advice is to marry children when they attain puberty. These days this advice is ignored to allow children to continue with their education. Even girls do not marry although they reach the age of thirty years and more. First, it is because they may pursue their education and then it is because they do not find a match (equally educated). If there is a boy as highly

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educated, he has his eyes on a Western lady. When marriage does not take place and sex is excited especially from viewing sexual films, the result is sex outside marriage and plethora of babies on the streets who have no parents to care for them. While the sin is on the perpetrators, it also falls on parents who allow delay in marriage of their children. Where parents do try to coax their sons and daughters into marriage the children do not agree, the parents are absolved of all sin.

Women do not need to obtain education to the level of B.A., M. A., Ph.D., or Doctors of medicine. In Islam the husband is responsible for the household expenses. It is not necessary for a girl to go to college. She must study the Qur'an, religious teachings, and what is necessary of accounts in the seclusion of her home.

The *Hadith* quoted earlier prescribes that a girl may be married when she is twelve years old. This is the time when girls generally attain puberty. If it takes some time to find a pious boy for her, it does not matter but parents must not delay the search and the marriage.

Modern people may find our ideas unacceptable but it is like medicine. However unpalatable the dose has to be swallowed. Similarly, those who do not pursue the true path must listen to the advice and reform to attain success in this life and in the next.

The Excuse That A Proper Proposal Is Not Received Is Wrong:

Some people put forth the excuse that they have not received a worthy proposal (for their daughter) what should they do? They cannot hand her over to just anyone. If they truly do not receive a worthy proposal then such people are genuinely excused. But is that really so? Are all the proposals they get unworthy? The truth is they have set themselves a false standard. Their criteria for a worthy son-in-law are:

- (i) He must be like Hazrat Hasan and Hazrat Hussain رضي الله عنهما in his line of genealogy. (ii) His character must be like Hazrat Junayd رحمه الله عليه (iii) His knowledge must match Imam' Abu Hanifa رحمه الله عليه or Bu Ali Sina (iv) He must be like Hazrat Yusuf عليه السلام in beauty, and (v) His wealth must be equal to koral or Pharoah.

Then will he be worthy son-in-law. There is nothing wrong in aiming for such qualities but two other things must be kept in mind. First, it is not proper to exaggerate in any matter. A reasonable attitude must be adopted. Secondly, any one person cannot have all the characteristics a person may desire. There are three traits that are important.

Three Traits That A Son-in-law May Have:

- (i) Capability to earn (ii) Equality of status. There must not be much difference in the status of the two people (iii) Religious minded. One must not do much investigation in the first two things. He must go by the *Hadith* that says if he stand up in character and religion then marry (your daughter) to him otherwise there will be corruption on the land. This answers those people who hold a misconception in this regard.

Three Answers To Those Who Claim That They Do Not Receive A Worthy Proposal:

- (i) The man who seeks the (exaggerated) qualities in his prospective son-in-law must realize that when he was himself chosen for his wife, his father-in-law had not set a similar standard otherwise he would never have found a wife and faced the situation he now faces. Thus his father-in-law had not done so then why did he marry that man's daughter when he did not possess the traits he now seeks. What you do not like for yourself why do you chose for other? (ii) This man must ask himself if his own son truly has the traits he seeks in a son-in-law. the same principle applies: do not choose for other what you do not like for yourself. (iii) Just as these traits are sought in a prospective son-in-law, any one can seek them in a daughter-in-law. I am confident that if even one-tenth were sought in girls, not a single girl would be married all her life. The same principle follows: choose for others what you like for yourself.

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In short the excuse that a worthy proposal is not received is untenable. This was our discussion unnecessarily delaying marriage of daughters.

MARRY GIRLS WHO ARE RELIGIOUS DO NOT GO BY WEALTH, BEAUTY AND WORLDLY POSITIONS

(٩٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرُوا بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ. (رواه البخارى ومسلم)

(96) We learn from Hazrat Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said, "A woman is married for four reasons: her property, her rank, her beauty and her religion. So marry one for her religion; may you thus prosper! (Bukhari, Muslim)

A PIOUS WOMAN IS THE BEST IN THE WORLD

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All human beings are alike. However, one is superior to the other because of his faith, good manners and righteous deeds. One is not superior over another because of the colour of his skin or his nation or his body. If a handsome man is devoid of feeling, his beauty will not qualify him as a humane. Similarly, a man may enjoy high rank but if he is rude and outrageous he will not be a liked person. The same applies to a wealthy man who is miserly and greedy, his wealth does not elevate him above others. However, if anyone is religious and well-mannered and observes the teachings and example of the Prophet ﷺ, then he is a good human being. He suffers with other people their sufferings and is kindly and behaved with them. If a woman is married to such a man she will lead a happy life for ever. The

Holy Prophet ﷺ has said that if such a person proposes marriage with anyones daughter let him not reject the proposal. If this advice is not followed there will be disorder in the land. If the criterion for selection is wealth or worldly position, the woman will also become corrupt. Her life after death will be agonizing and life in this world will also be uncomfortable. One who submits to Allah, understands *Shari'ah* and gives the rights of other people. But one who disregards the rights of his Creator cannot be expected to give the rights of fellow human beings.

Parents of girls do not consider whether a boy is religious or not. They only look at the material side and what the boy does in worldly matters. Then they suffer the consequences. These boys do not know the religious rights. They divorce their wives yet live with them on the supposition that the divorce has not taken place. Some of them leave their wives in the lurch after sometime neither divorcing them nor giving them maintenance. Some beat their wives mercilessly. The guardians of the girl approach the religious scholars to show them a way out but there is none. It was only at the time of marriage that they could have chosen a religious man but they did not do for fear of putting their daughter in a religious surrounding.

They give their daughters to irreligious people and pious girls are also thrown away in this manner. Then, they are not allowed to worship pray or *Fast* and are compelled to lead a social life giving up the veil. This is what the *Hadith* has said that disorder and corruption takes place. However, sometimes even people who appear religious also cause difficulty. They are not truly pious. A pious person is he who is good outwardly and inwardly.

Just as one must find a pious husband for his daughter, a pious wife should be sought too for one's son. The two foregoing *Hadith* impress upon us to find a pious wife for our son and a pious husband for the daughter. If wealth and beauty are preferred over piety then they will not give each others rights and the children will be irreligious too.

Many people prefer a beautiful woman but do not see

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All human beings are alike. However, one is superior to the other because of his faith, good manners and righteous deeds. One is not superior over another because of the colour of his skin or his nation or his body. If a handsome man is devoid of feeling, his beauty will not qualify him as a humane. Similarly, a man may enjoy high rank but if he is rude and outrageous he will not be a liked person. The same applies to a wealthy man who is miserly and greedy, his wealth does not elevate him above others. However, if anyone is religious and well-mannered and observes the teachings and example of the Prophet ﷺ, then he is a good human being. He suffers with other people their sufferings and is kindly and behaved with them. If a woman is married to such a man she will lead a happy life for ever. The

Holy Prophet ﷺ has said that if such a person proposes marriage with anyones daughter let him not reject the proposal. If this advice is not followed there will be disorder in the land. If the criterion for selection is wealth or worldly position, the woman will also become corrupt. Her life after death will be agonizing and life in this world will also be uncomfortable. One who submits to Allah, understands *Shari'ah* and gives the rights of other people. But one who disregards the rights of his Creator cannot be expected to give the rights of fellow human beings.

Parents of girls do not consider whether a boy is religious or not. They only look at the material side and what the boy does in worldly matters. Then they suffer the consequences. These boys do not know the religious rights. They divorce their wives yet live with them on the supposition that the divorce has not taken place. Some of them leave their wives in the lurch after sometime neither divorcing them nor giving them maintenance. Some beat their wives mercilessly. The guardians of the girl approach the religious scholars to show them a way out but there is none. It was only at the time of marriage that they could have chosen a religious man but they did not do for fear of putting their daughter in a religious surrounding.

They give their daughters to irreligious people and pious girls are also thrown away in this manner. Then, they are not allowed to worship pray or *Fast* and are compelled to lead a social life giving up the veil. This is what the *Hadith* has said that disorder and corruption takes place. However, sometimes even people who appear religious also cause difficulty. They are not truly pious. A pious person is he who is good outwardly and inwardly.

Just as one must find a pious husband for his daughter, a pious wife should be sought too for one's son. The two foregoing *Hadith* impress upon us to find a pious wife for our son and a pious husband for the daughter. If wealth and beauty are preferred over piety then they will not give each others rights and the children will be irreligious too.

Many people prefer a beautiful woman but do not see

that she is black at heart. She neither offers her *Salah* nor Fasts but engages in backbiting day long. She does not see eye to eye with her mother-in-law or sisters-in-law and takes the income of her husband in her control and she does not like her husband to spend on his mother, sisters or first wife and her children. She is a nuisance to her husband.

On the other hand, a religious-minded woman would urge her husband to meet the rights of his mother and father and other relatives.

The husband of today chooses an actress for a wife and the woman selects a musician or a film man. It is considered lowly to be religious minded but one would yet be known as a follower of Muhammad ﷺ. What a foolish attitude!

We have already stated that educated girls are a headache to society. They are given high education but when they look for a match they cannot find a suitable one. If they find one he places conditions that the parents of the girl cannot fulfil. The result is that there are girls in society who are thirty years old or more but unmarried. A girl who has been to college and gives up the veil cannot be religious minded. She will not like a religious match who will not choose her. Thus, she remains unmarried or gets attached to an irreligious man. The children born to them are on the pattern of the Europeans.

أَعَاذَنَا اللَّهُ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

We seek the protection of Allah from trials that are open and secret.

Eyeing The Wealth Of The Finance:

One of the wrongs men who propose to marry commit is to eye the wealth of the girl they wish to marry. This is worse than the behaviour of the girl or her parents who seek wealth in a prospective husband. Their doing so may be condoned if it is not an extreme longing for their wealth, their seeking a well to do husband is understandable because a man is the one to earn livelihood and provide for his wife but a man eyeing a woman for her wealth or seeking one for her riches is very shameful and cowardice.

A wealthy wife looks down upon her poor husband and treats him as a servant. It is also shameful of parents to seek a rich daughter-in-law who will bring with her a large dowry.

First the dowry belongs to the bride. Secondly, if by any stretch of imagination we grant the husband any right the in-laws have right over a bride's dowry. The moment their son decides to live separately, their hopes will be dashed.

It Is Advisable To Seek Relationship With Those Who Enjoy Equal Status:

However, if a girl is desired who is not too poor for two reasons it can be called reasonable. The two reasons are: (i) To ward off lack of skill and miserliness that is common in very poor girls; if a girl has seen good surroundings she will have household skill and will also be fair in dealing with guests and giving rights to different people. (ii) To prevent possibility of a poor girl suddenly seeing wealth and thus becoming dazed by it; she squanders the wealth. The *nouveau riche* are either very stingy or great squauderers. They are rarely moderate. Such a girl pays little attention to her husband's house and continues to feed her parents the wealth of her husband.

Therefore, it is advisable to choose a girl of similar status for marriage. We do not rule out exceptional cases.

It Is Not Wrong If A Wife Supports Her Husband Of Her Own Accord:

If without a husband demanding it or hoping for it, a wife may support her husband. Allah has said:

وَوَجَدَكَ عَائِلًا فَأَغْنَى (الضحى، آيت ٨)

And He found you destitute, So He enriched (you)
(*ad-duha*, 93:8)

And it is a condition that he should not have known or awaited it. The holy Prophet ﷺ has said:

ما اتاك من غير اشراف فخذوه وما لا فلا تتبعه نفسك او كما قال

Whatever comes to you without downgrading

yourself, take it and what does not come to you do not pursue it.

A Woman Cannot Serve Her Husband Without A Desire To Serve:

If anyone is under the impression that a skillful woman will give comfort to him, he must realize that it is not enough for her to possess any skill for this purpose. What is more necessary is a genuine desire to serve. If she lacks somewhat in skill that may be overlooked.

Western Education Grows Disapproved Characteristics In Women:

It is known by experience that modern education grows in women arrogance, selfishness waywardness, cunningness and hypocrisy. When she is arrogant she will not serve her husband at all. Women succumb to this nature more easily than men because they are weak-hearted and of poor intelligence.

Instead Of Serving Him Such A Woman Gets Him To Serve Her:

A woman who has had western education will keep demanding her rights and get her husband to serve her. If he demands from her the service that a good-natured wife provides, she will ask him to go by the book and as for whatever is her responsibility she will feign poor health. But she will claim all her rights, she will extract all her husband's salary and will not hesitate to approach the law courts if a husband does not acquiesce.

If someone argues that this is not common experience, then I would say that only uneducated girls will not behave in this manner. A girl educated or half-educated will show these traits that a self-respecting man cannot tolerate.

A Woman Without Modesty Is Not A Lady:

I assert that if a woman has no asset but modesty she is a lady and if she has all the qualities except modesty then she is everything but a woman. Why then marry her? A man may hire servants to look after him. As for sexual satisfaction, the French have invented many methods one may use them. As for children, why

worry for them, if that is the case even an unskillful wife can provide children to a man, then why go after educated, skilled woman? The foremost thing in a marriage is purpose of marriage which is not obtained when a woman is immodest.

It Is Necessary To Seek Woman Who Is Educated In Religion:

However, a man may seek a woman who has had religious education. If she practices what she has learnt, she will be civilized. A woman will practice sooner or later if she has had a religious education. Thus it is this education that is worth pursuing.

Religious Education Is The Basis Of All Civilized Society:

It grows in one fear of Allah that causes him to care for little things and not violates anyone's rights or harm anyone. He will prefer others over himself and never cheat anyone. What can be a greater civilization?

Modern Civilization Is A Torment:

The civilization that is known today is devilish. It involves cheating, double-cross. In it one man torments another. If found in a wife, it is like seeing Hell in this life.

This essay dealt with some points on education of women. I have written a detailed essay on this topic which was published in al-Qasim' of Shawwal 1331 AH.

Women Must Be Educated At House:

There are two aspects of this. The first is that they may be given only religious education and the second that they may be taught individually not on the pattern of the madrasahs. *Shari'ah* has not allowed them to leave their homes except under dire circumstances, and their gatherings are discouraged. It is not possible for them to supervise a gathering of women and if men were required to do it then the very purpose is defeated. An adept lady teacher who fulfils the requirements of a teacher and supervisor is very difficult to get and if had is unaffordable. If a teacher is affordable then she is not well qualified and more dangerous than men. We have digressed somewhat but the real question is about the

education of a woman who is going to marry.

It Is Better That A Woman Be Uneducated Than Be Educated On Western Lines:

The truth is that if a woman is educated in religious matters, it is very commendable but if not then it is better for her to be uneducated than receive western education and safer. If an uneducated woman lacks good manners she also is free from evil manners. Someone has said "If I do not expect good from you I may not tear any evil from you."

Advertisement For Marriages:

It has become a custom these days to offer oneself for marriage just as medicine has come to be sold through advertisements. Sometimes we see a man advertising his wealth and property and excellencies and describing the girl he would like for a wife, he asks for an answer through correspondence. Some lady offers herself announcing her beauty by her shameless pen. She presents some conditions, they carry on their correspondence thereafter and come to an agreement or reject each other. Sometimes they do meet before the marriage and exchange views.

اللهم انا نعوذ بك من الفتن ما ظهر منها وما بطن

O Allah, we seek your protection from every trials that is seen and that is unseen.

It Is Blameworthy For An Adult, Some Woman To Contract Marriage On Her Own:

It is not wrong for a sane adult woman to contract her marriage. What is to be seen is whether it is better for her to do so without any valid reason. The fact is that this action is not approved by *Shari'ah* or by reason. The saying of the Holy Prophet ﷺ

لا تنكحوا النساء الا من الا كجاء ولا يزوجهن الا ولياء ولا

مهر اقل من عشرة دراهم (دارقطنى وبيهقى)

Do not marry women outside their kin and do not wed them except in the presence of their guardians. Do not fix their dower less than ten Durham's.

But, he has also said.

لايم احق بنفسها من وليها (زوائد مسلم وابوداؤد الترمذى والنسائى ومالك فى الموطا

الابروجهن)

An adult woman has a greater right to marry (at her will) than her guardian (over her in this matter).

The Prophet ﷺ had his reasons for giving this verdict but we do not know why.

The Marriage Contracted On The Suggestions Of Elders Is Auspicious:

However, we have a proof (in support of the verdict). The proof is that any marriage contracted on the advice of elders is full of blessings that lack in a marriage contracted without their advice. Of course, there are exceptional cases always.

We have said that a marriage contracted by a woman herself without valid reason cannot be supported by reasoning. This is because it is shameless.

واذا فاتك الحياء فافعل ما شئت

When you have lost modesty, then do as you please.

For sensible man it is enough to keep away from such woman that she is shameless.

Marriage Is To Promote Love And Closeness Between The Two:

The purpose of a marriage can only be realized if husband and wife have mutual understanding and share love for one another. The Prophet ﷺ said:

تزوجوا الودود الودود فاني اباهى بكم الامم

"Marry women who are fertile (and will give you more children) and love you more because on the Day of Resurrection I will feel proud because of your large numbers over other people."

To rear children is the main aim of a marriage. Where it is dependent on health and temperament it also depends on mutual love.

Religion Influences Love And Affection:

It is a confirmed fact that nothing has as much influence on mutual love and harmony as religion has. Every relation and connection snaps but religion. On the Day of Resurrection all relations will cease.

فلا انساب بينهم (المؤمنون آيت ١٠١)

"there shall be no ties of kinship among them that day...." (*al Muminoon*, 231/01)

وتقطعت بهم الا سباب

".....and the ties (of relationship) would be cut asunder." (*al-Baqarah*, 2:166)

مردة بينكم في الحياة الدنيا ثم يوم القيمة يكفر بعضكم ببعض

ويلعن بعضكم بعضا ط

".....out of affection between you in the life of this would, then on the Day of Resurrection you will deny one another....." (*al-Ankaboot*, 29:25)

الاخلاء يومئذ بعضهم لبعض عدو الا المتقين

"Friends on that day shall be foes to one another except those who are God-fearing." (*al-Zukhruf*, 43:67)

If Religious mindedness Is Coupled With Wealth And Beauty, It Is Very Commendable:

If someone is religious and at the same time wealthy and beautiful, then this is very auspicious. We known from a *Hadith*

امام معاوية فصولك

"As for Muawiyyah he is poor"

and

ان استطعت ان تنظرا ليها فانظرا او كما قال

"If you can see her (before marrying her), see her.

This is advisable and points out at wealth and beauty but not to an extravagant extent.

Before Solemnizing The Marriage Investigate The Son-in-laws' Being A Muslim:

The educated youth of today are used to free thinking. They ape athiests and hold independent views on religion so that the object to many things in religion, like the Prophethood, ritual *Salah*, *fasting*, the *Day of Resurrection*. Let it be understood that.

مثل ذلك الرجل كافر وان زعم انه مسلم

"Such a person is an infidel although he may call himself a Muslim."

A Muslim woman cannot be married to an unbeliever. If he was a Muslim at the time of marriage and became an infidel later on then the marriage stands annulled. If they live together they indulge in unlawful relationship. Thus it is necessary for one to verify that the prospective son-in-law is a Muslim even if one does not pay heed to his being bearded or not. If he does any thing of disbelief after marriage. get them to show repentance and re-marry them. This is very important.

AFTER TAQWA, BEST THING FOR A MAN IS A PIOUS WIFE

(٩٨) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ

يَقُولُ مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ إِنْ

أَمَرَهَا أَطَاعَتْهُ وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ وَإِنْ أَقْسَمَ عَلَيْهَا أَبْرَتْهُ وَإِنْ غَابَ

عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ. (رواه ابن ماجه)

(98) Hazrat Abu Umamah رضى الله عنه said that the Prophet ﷺ used to say, " After *Taqwa* (fear of Allah), a Believer gains nothing better for him than a good wife who is righteous and obeys him if he gives her a command. She pleases him if he looks at her. She is true to him if he adjures her to do something (that is according to *Shari'ah*). She is faithful and sincere to him regarding her person and his property if he is absent." (*Ibn Majah*)

When anyone is God-fearing, he is blessed because

this is true piety. It is synonymous with meeting one's obligations (of *fard* and *Wajib*) and refraining from the unlawful things. It brings a person nearer to Allah. Other blessings are lesser than the blessing of *Taqwa* but they are also important. The Holy Prophet ﷺ said that after *Taqwa* a pious wife is the most important blessing.

THE QUALITIES OF A PIOUS WIFE:

- (i) She is obedient to her husband and does not displease him by her disobedience. However, no one may be obeyed if he commands something against *Shari'ah* because that means disobeying Allah.
- (ii) She keeps herself such as her husband likes her to be. When he sees her, she pleases him. Some women are always displeased and keep an angry look on them. Some are always complaining about one or other sickness. Some are always in an unpresentable state and dirty. The husband then does not like to go home. Some of these women present themselves as pious because they offer their *Salah* and Fast. However, a pious woman is described as one who pleases her husband when he looks at her, but she must not obey him when he makes demands that contravene *Shari'ah*.
- iii) When a husband adjures his wife to do something, she must obey him, if the act concerns her. This act must again be in line with *Shari'ah*. This sort of direction comes from a loving husband and is performed by a loving wife.
- iv) If a husband goes out of the house, the wife behaves in regard to her person and his property as though he were there, before her. An honourable husband does not like his wife to see or meet another man. A woman must not talk to another man whether her husband is there or not. She must also look after his property when he is not there. She must not squander his property in his absence or give away to anyone. If she uses his possession against his will, it will be an act of misappropriation. A *Hadith* says:

لَا تَبْغِيهِ خَوْناً فِي نَفْسِهَا وَلَا مَالاً لَهَا (مشكوة المصابيح صفحہ ۲۸۳)

A QUESTION AND ITS ANSWER:

A question may arise concerning some women whose husbands take them out with strangers and let them talk to them and dance with. Should these women meet strangers when their husbands are not there because this is done in their presence too? Is it then legal? There is no mistrust because the husband allows these things in his presence. Many men like their wives to be modern, have a large circle of friends and be a token of progress! The answer is that a *Hadith* tells us no Muslim can tolerate his wife speaking with another man or the hands of this man touching her; no Muslim woman would tolerate either that any stranger touch her. Those Muslims who like their wives to mix with strangers follow the Jews and Christians. If their lives are scrutinized they will be devoid of any connection with Islam, the Prophet ﷺ, the Qur'an and the *Hadith*. While they are not Muslims in the true sense they are also not true human beings. About such people, the *Hadith* says:

No undertaking for shameless

ثَلَاثَةٌ قَدْ حَرَّمَ اللَّهُ عَلَيْهِمُ الْجَنَّةَ مُدْمِنُ الْخُمْرِ وَالْعَاقُ وَالَّذِي يُؤْتِ الدِّيَّ يَقْرُ فِي أَهْلِهِ الْخُبْثَ. (رواه احمد و نسائي)

Paradise is forbidden to three types of people

(i) the habitual drinker, (ii) he who gives trouble to his parents and (iii) a wittol (who uses his wife to lead a sinful life and encourages her to go about unveiled and to mix freely with strangers).

We have already stated that a husband should not be obeyed when he asks for something to be done that is in disobedience to *Shari'ah*. This applies to his demand for giving up the veil.

ONE OF THE QUALITIES OF A WIFE IS TO HELP HER HUSBAND IN MATTERS OF FAITH:

Some qualities of a pious woman are mentioned in this *Hadith*. In another *Hadith* one more quality is

described. The honourable Companions رضى الله عنهم said that if they had known the possession which was the best for them they would have obtained it. The Holy Prophet ﷺ said,

أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيْمَانِهِ.

(رواه احمد و الترمذى و ابن ماجه)

"The best possession is the tongue that remembers Allah and the heart that is grateful and thanks Him, and the Believing woman who aids her husband in matters of faith." (*Tirmizi, Ibn Majah*)

Anything that is useful in furthering one's cause is his wealth or possession. People generally consider assets of silver and gold as wealth but the *Hadith* tells us what are other possessions. They are described as best of possessions and useful in furthering one's cause. The tongue that is occupied in *zikr* and the heart that is thankful are the best of one's wealth. And a wife who helps her husband in religion is a great wealth too. Mulla Ali Qari رحمه الله عليه explains this in *Mirqat Sharah* of *Mishkat*.

أَيُّ عَلَى دِينِهِ بَانَ تَذَكُّرُهُ الصَّلَاةُ وَالصَّوْمُ وَغَيْرَ هَٰمَيْنِ الْعِبَادَاتِ وَ

تَمَنُّعُهُ مِنَ الزَّانَا وَسَائِرِ الْمُحَرَّمَاتِ.

"To help him in religion is to remind him of the times of *Salah*, Fasting and other forms of worship and urge him to observe them. She restrains from adultery and other forms of sin."

The truth is we need such a wife today. She would be religious herself and bring her husband children to this thinking. However, the tables are turned today. When a husband tends to be religious and offers his *Salah* regularly and observes other duties, where other people hinder him his wife also tries to restrict him away from that life. He is called a *Mulla* and discouraged from wearing a beard, wearing a proper dress and encourages him to receive bribe, etc. O Allah ! we need Believing women. Grow sense of faith in men and women, all of us. *Aameen* !

TWO PECULIARITIES ADORN THE BEST WOMEN

(٩٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُ نِسَاءٍ قُرَيْشٍ أَحَنَّهُ عَلَى وَلَدٍ فِي

صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ. (رواه البخارى و مسلم)

(99) Hazrat Abu Hurayrah رضى الله عنه has said that the Messenger of Allah ﷺ said, "The best of the women who ride on camels are the good women of Quraysh, for they are the most affectionate to small children and the most careful of what belongs to their husbands." (*Bukhari, Muslim*)

Explanation:

Men and women both used to ride on camels, therefore, the Prophet ﷺ has referred to them as such. The pious women are particular about two things: rear children with love and compassion and take care of the possession of their husbands. To show compassion to her children is natural to a mother but the Holy Prophet ﷺ lauded it and described it as a pious deed.

Although every mother-Muslim and non-Muslim looks after her children, if a Believing mother proposes to do so for the pleasure of Allah and as part of religious duties, she will earn a reward on doing so while she meets her natural tendencies at the same time. This reward will be augmented if she gives the child proper religious upbringing. Then if these children continue this process with their sons and daughters, the reward will be credited to the grand-parents as it will accrue to the parents of the children. Compassion and love does call for feeding and tending children when they are healthy and when they are ill. True love is to guide them in religious matters for that will save them from punishment in the grave and in the next world.

Many people care for the physical needs of their children but neglect their religious training. This is a serious mistake. If children are allowed comfort in this life, how is it they are not to be comfortable after death? Similarly, those people are also be blamed who teach their children to fulfil their religious duties but do not

spend on them although they can afford to do so. They neglect this duty because of their miserliness. One must be moderate in these affairs.

It is to be observed that the words in the *Hadith* do not describe the woman as compassionate to her children but 'affectionate to small children.' Thus, all children that happen to be under her care may be looked after with compassion.

Many women are married to men who have children by their first wives. Such women are generally rude to their step-children. Very few are compassionate and loving to them and in rearing them up. Some women spend heavily on their own children by their earlier marriages but are niggardly with their step-children although these children have a greater right on their father's money. Her children from earlier marriage are not related to her new husband. Such women must know that it is very rewarding to tend and care for the children of her husband from his previous marriages (whether their mother is dead, divorced or *still in marriage bonds with this man*).

CHILDREN OF BROTHERS-IN-LAW AND SISTERS-IN-LAW:

In the same way, if a woman is called upon to nurture the children of her brothers, sisters, brothers-in-law or sisters-in-law, she must take it up unflinchingly and give them her love and compassion. She must see to their needs. Sometimes some of these children become orphans. It fetches reward for the woman who cares for the children. Such children must be reared with full religious zeal.

A HUSBAND IS REWARDED FOR EARNING AND HIS WIFE FOR SPENDING

(١٠٠) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَنْفَقَتِ الْمَرْءَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازَنِ مِثْلُ ذَلِكَ لَا يَنْقُصُ

بَعْضُهُمْ أَجْرُ بَعْضٍ شَيْئًا - (رواه البخارى و مسلم)

(100) Hazrat Aishah رضى الله عنها reported the Messenger of Allah ﷺ as saying "when a woman gives in charity from the food in her house, not wasting it, there is a reward for her in it. Her husband will get a reward for what he has earned, and there is a similar reward for the *khazin* (who keeps the money or the store). None of them diminishes the reward of the other. (*Bukhari and Muslim*) (Three people will earn a reward each and it will not be that one reward is divided among three)

Explanation:

The man who has earned the money, out of which the *sadaqah* is disbursed, gets a reward. The woman, who will give the *sadaqah* from his wealth, will also earn a reward. Many women are niggardly at heart and do not like to be told to give something to the poor, and when they give on the insistence of their husbands it is with an unwillingness why should they do so and lose their reward? Often, when a man points someone to be fed daily, his wife makes it a point to raise eyebrows daily so he is disheartened and the receiver too feels pained and, in the process, the woman deprives herself of her reward.

The *Hadith*, when assuring the woman of a reward on spending from her husband's wealth, uses the words that mean "Not wasting it." The interpretation is: she may not spend without her husband's permission and it is not necessary for him to utter the permission but if the woman is aware of his temperament that he will spend in such cause, this is a form of permission. One form of waste is to spend on her own relatives but deprive the relatives of her husband, his parents and children of his other wife. Another form is to spend on *bid'ah* (innovative practices) or to spend something that is very valuable and for which a clear permission is required. Many women in their zeal to give *sadaqah* do not seek their husband's permission which is wrong. Of course, she may spend her own money in such causes at her discretion although it is better to consult her husband even in such cases.

One woman asked, "O Messenger of Allah ﷺ ! Is it lawful for us to give charity from the wealth of our

fathers and children, and husband?" He replied.

الرطب تاكلنه وتهدينه

"Any green, moist thing, eat it and give it away in gift." (without his permission).

This is because normally she is permitted to spend such things. But if he has clearly withheld his permission, then do not spend such things too. These things of which the Holy Prophet ﷺ spoke are those that are liable to rot.

CURSE OF THE ANGELS WHEN THE HUSBAND IS DISOBEYED

(١٠١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ إِذَا دَعَى الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضَبًا لَعْنَتَهَا

الْمَلَائِكَةُ حَتَّى تُصْبِحَ (رواه البخارى ومسلم)

(101) Hazrat Abu Hurayrah رضى الله عنه reported the Messenger of Allah ﷺ as saying, "When a man calls his wife to his bed and she refuses to come, so he spends the night in displeasure, the angels curse her till it is morning."

Women who disregard this *Hadith* must realize that their husbands are inclined to think of second marriage or turn to sin. The relation between a husband and wife is unique, such a relation cannot exist between any two other people. Therefore, they must tend to each other. If they do not care to satisfy natural urges of each other then they will be committing excess against each other. The Holy Prophet ﷺ has given guidance to his people on practically every affair. May Allah cause every Muslim to follow the advice of the Prophet ﷺ. As regards, a woman not refusing to oblige her husband, it is subject to her being free from menstruation or any other bar. As for the use of the word 'night' it is used by way of an example but there is no restriction on having the sexual intercourse in the night alone. A *Hadith* says:

إِذَا دَعَى الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلَتَاتِهِ وَإِنْ كَانَتْ عَلَى التَّنَوُّرِ.

(ترمذى)

"When a husband calls his wife to fulfil his desire, she must oblige even if she is at the fire (cooking something)."

THE HOURIS CURSE A WOMAN WHO DISPLEASES HER HUSBAND

(١٠٢) وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَا

تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لَا

تُؤْذِيهِ قَاتَلَكَ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ ذَخِيلٌ يُوْشِكُ أَنْ يُفَارِقَكَ الْيَنَاءَ.

(رواه الترمذى وابن ماجه وقال الترمذى هذا حديث غريب)

(102) Hazrat Mu'az رضى الله عنه reported the Prophet ﷺ as saying, "No woman annoys her husband in this world but that his wife among the large-eyed houris (hur'ayn) saying, "Do not annoy him. May Allah seize you! He is only a passing guest with you and is about to leave you to come to us." (*Mishkat*)

Allah has created Paradise for the Believers. There they live with the Believing women and will also have the company of a different form of creation. They are created in Paradise and mentioned in Qur'an and *Hadith* as Hur'ayn. They will also be wives of the Believers. The word *hur* is plural for *hura* that means 'fair complexioned woman'. These women will be very beautiful. However, the women of this world who go to Paradise will be more beautiful than them. Men who enter Paradise will have the *hurs* and these women to live with them. These men will be very handsome too. They will love one another deeply and there will be no sign of envy or hatred. There *hurs* await their husbands in Paradise. They cannot meet in this world and will meet them only after these men have been through the grave, the Day of Resurrection and enter Paradise. These *hurs* have a relationship with the men who will enter Paradise so when their wives displease them, the *hurs* tell them that they must not do so as they will shortly part with them. The women cannot hear the *hurs* say so but the Prophet ﷺ has conveyed this information to us. Generally, it is the men who are pious and do good deeds that their wives displease them. Seeing this behaviour of the women, the *hurs* curse them and tell them that these

men are guests with them and they must not annoy them. It is thus necessary for women to preserve themselves from the curse of the *hurs*.

THAT WOMAN WILL ENTER PARADISE WHOSE HUSBAND IS HAPPY WITH HER

(١٠٣) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ أَيُّمَا امْرَأَةٍ مَاتَ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ. (رواه الترمذی)

(103) Hazrat Umm Salamah رَضِيَ اللَّهُ عَنْهَا said that the Messenger of Allah ﷺ said, "Any woman who dies while her husband has been pleased with her will enter Paradise." (Tirmizi)

THE RIGHT OF A HUSBAND

(١٠٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَوْ كُنْتُ أَمْرُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. (رواه الترمذی)

(104) According to Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ the Messenger of Allah ﷺ said, "If I were to command anyone to prostrates before anyone (other than Allah), I would command a woman that she prostrates before her husband." (Mishkat)

Just as Allah has placed the parents of a child on a superior rank and commanded him to obey them, he has also placed a husband on a high rank. A woman looks after the chores of the house and her husband earns a livelihood for both of them and their children. A husband spends on his wife as he meets her rights given to her by *Shari'ah*. The Qur'an has called men as chiefs who supervise. It has also said,

وللرجال عليهن درجة

"And men are a degree above them." (al-Baqarah2=228)

Many people do not agree with this teaching of the Qur'an. Their women share equality with men or surpass them. This approach is against natural

tendencies and they see the disadvantages of their way of life. Man is the supervisor of the house and earns for their living. The wife must be grateful to him and obey him unless he commands for something that violates *Shari'ah*. The *Hadith* quoted above tells us about this thing. A wife must act on the rules of *Shari'ah*, fulfil the obligations of Islam, shun sinful way of life, care for her husband and not annoy him. If she follows this advice, she will enter Paradise. Once the rights of Allah and His creatures are given, there is nothing to stop one from entering Paradise.

In this *Hadith* when the rights of the husband are emphasized, it is pointed out too that it is forbidden to prostrate before anyone but Allah. It is an act of associating partners with Him. Many women prostrate at the graves of their mentors (*peers or shaikhs*) and ask for children and other things at the graves and the *ta'zias* (models of tombs). This is unlawful and polytheism. May Allah protect us from disbelief and polytheism. *Aameen*. وهو الموفق والمعين And He is the Guide and The Helper.

THAT MARRIAGE IS MOST BLESSED WHEN EXPENSES ARE LOWEST ON IT

(١٠٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ النَّبِيُّ ﷺ إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَةً أَيْسَرُهُ مَوْنَةً. (رواه البيهقي في شعب الایمان)

(105) According to Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا the Prophet ﷺ said, "The marriage that involves least burden is one that produces most blessing." (Bai Haqi)

Explanation:

Thus, a minimum of expenses must be made on a marriage. The fewer the expenditure, the more the blessings on both parties. This marriage will be a means to blessings in both the worlds.

The marriages concluded by the Prophet ﷺ were very simple affairs. The same may be said of the marriage of his daughters. His marriage with Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا was concluded in Makkah but it was not until after Hijrah to Madinah that the bride arrived at

his home. It is worth mentioning how simple this event was.

Hazrat Aishah رضى الله عنها was playing with her friends in a neighbouring house when her mother summoned her. She asked some women to make her presentable. Then they left her alone in the room. It was forenoon (*chashh*). After a little while the Holy Prophet ﷺ arrived there. This was the culmination of the wedding. Neither was the bride placed in the *palki* (a large box with horizontal poles carried by few men and serving to carry one person, sometimes a bride) nor did the bridegroom ride a horse. There was no other item of expenditure.

The Holy Prophet ﷺ had four daughters. They were Hazrat Zaynab, Umm Kulsum, Ruquayyah, Fatimah رضى الله عنهن. All of them were married and sent to their houses in a very simple manner. (For more information on the honourable daughters of the Prophet ﷺ see my book in urdu Rasulullah ki sahibzadiyan.)

Hazrat Fatima رضى الله عنها was the most loved of the daughters of the Prophet ﷺ and she enjoyed a high rank. The Prophet ﷺ called her the chief of the ladies of Paradise. She was married to Hazrat Ali رضى الله عنه. At the time of the wedding, he did not have a house even. He took a house from a Companion رضى الله عنه where the bride was received. She was sent there with Hazrat Umm Ayman رضى الله عنها. The bridegroom did not come to collect her and she was not sent on any conveyance.

As for the dowry, the Holy Prophet ﷺ gave her a sheet, a pillow, two handmills and two containers for water. The pillow was cased in leather and filled with date-skin. (*al-Asabah*) Some versions say there was a bed, a bowl and two silver bracelets.

The Dower of Prophets wives and daughters

According to Hazrat Umar رضى الله عنه (he said) "I am not aware of the Messenger of Allah ﷺ marrying any of his wives or giving any of his daughters in marriage for more than twelve and a half *uqiya*s." (*Mishka*)

One *uqiya* is equal to forty dirhams. On today's value it is about 131 tola silver and about rupees one thousand which may be ascertained at the time of paying it. Today dower in thousands of rupees is

promised in the presence of a large number of people but never transfers hands and the husband dies carrying the debt of his wife on his shoulders.

The Holy Prophet ﷺ not only told us to be simple in marriage, he ﷺ set us examples in his own and in daughters marriages of extreme simplicity. He also told us that the fewer the burden, the more the blessings from the marriage. We have made the wedding a burdensome affair. We have incorporated the customs of non-Muslims and vie with each other to keep our head high. Money is borrowed on interest to meet the expenses although interest dealing are disallowed in Islam. A large dowry is given. A heavy expenditure is incurred on a lavish feast and on the invitation cards. This is ostentatious behavior to impress people.

Once the Holy Prophet ﷺ married during a journey. The bride was also given away at that time and the wedding feast was held too. There was nothing showy about it. On the table spread were placed some butter oil, some dates and some cheese. The bride was Hazrat Safiyah رضى الله عنها.

If we agree to follow the example of the Prophet ﷺ, we will not have to follow any custom and have any function. A man and a woman agree to live together as husband and wife as prescribed by *Shari'ah*. There is no headache in this little thing. We are surrounded by difficulties because of the restrictions we have placed on ourselves. From the time of engagement to the wedding a heavy expenditure is incurred. Many forbidden and disliked things are done. The detestability of the customs in vogue (in our marriages) are pointed out by Maulana Ashraf Ali Thanvi in his books *Islah ur Rusum* and *Bayhasti Zaywar* (part 6). (These books are in urdu.)

Customs in marriages

Women have bound themselves to perform these customs in wedding although they ignore what is obligatory (by way of *fard* or *wajib*) and even neglect ritual prayers that they may not forego these self-implicated customs. Those who fail to go by these customs are regarded with disdain.

Too much money is wasted on songs and dances in a

marriage ceremony. Without these items the wedding is said to be incomplete. This in spite of the saying of the Messenger of Allah ;

أَمَرَنِي رَبِّي بِمَحَقِّ الْمَعَارِفِ وَالْمَزَا مِيرِوِ الْأَوْثَانِ وَالصُّلْبِ وَأَمَرَ الْجَاهِلِيَّةَ

"My Lord has commanded me to disband musical instruments and remove the idols, the crucifix and the things of *Jahiliyah* period (the period of ignorance). (*Mishkat*)

It is sad that Muslims adopt those very things that the Prophet ﷺ said that he was sent to eliminate. To top it all the loud speaker plays the songs while people offer *Salah* in the mosques and sick people lie on their bed uncomfortable from this neighborhood nuisance.

There was a time when Muslims opposed the Hindus who played music near the mosques. Today, it is a Muslim who plays music in front of the mosque and blare songs in the ears of those who offer *Salah*.

It is unlawful to receive money against the bride or bridegroom. Some people demand money when they consent to give their daughter in marriage and some do so when they consent to marry their son to someone's daughter. This is considered bribery and is, therefore, unlawful and it is also contrary to the foregoing Hadith. How may the burden be lessened when demands are made by either of the parties. Sometimes, a match is not found for the want of money to meet the demands and the son or daughter reaches forty years of age.

PERMISSION OF AN ADULT GIRL IS NECESSARY

(١٠٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ

قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ إِذْنُهَا قَالَ أَنْ تَسْكُتَ (رواه البخارى و

مسلم)

(106) Hazrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, "A woman without a

husband (that is, whose husband has died or divorced her and she has gone through the *iddah* or waiting period) must not be married till she is consulted, and a virgin must not be married till her permission is asked." The Companions رضى الله عنهم asked, "O Messenger of Allah ! How is her permission known." The Prophet ﷺ said, "When she says nothing on being asked, it indicates her permission." (*Bukhari, Muslim*)

A guardian is authorized to marry a boy or a girl who has not yet attained puberty to someone without obtaining the consent of the boy or girl. Even if such a child refuses to marry, the guardian can have it married. *Shari'ah* has authorized the guardian to do so because sometimes a suitable match is found and this opportunity would otherwise be lost. If the good of the boy or girl is the motive and principles of *Shari'ah* are respected then the marriage may be performed. However, if a guardian is motivated by his personal interest and the good of the child is not considered, then it is not correct to marry the child. Under certain circumstances, the marriage is void, while in others the child may get it nullified by approaching proper authorities.

A wrong impression persists in the minds of the common folk. They reject outright that a guardian may marry a child against his/her will or without his/her permission. When *Shari'ah* has permitted such a marriage, how may we alter its regulations ?

The Holy Prophet ﷺ showed us by his marriage to Hazrat Aishah رضى الله عنها when she was six years old, that this kind of marriage is legal. The bride was sent off to her husband at a later date. to enact a law against this is to rebel against *Shari'ah*. Of course, it is not obligatory (Fard or wajib) to marry a child on a guardians decision; sometimes many difficulties are faced later if a child is married and much caution is to be exercised. We will discuss this matter later on, *Insha Allah*.

The foregoing *Hadith* tells us that an adult girl who has not been married previously may be married after obtaining her permission. Her permission may be obtained by telling her everything of the match - his family background, monetary position, etc. If she keeps

quiet on hearing this, it is tantamount to having given her permission. If she speaks out her consent then this is the best sort of permission. If she rejects the proposal, it is not correct to marry her to this boy. If a guardian marries her in spite of her rejection, the marriage is void. Some people out of sheer ignorance, disregard the refusal of the girl and marry her and compel her by force to go off to the person to whom they have married her. This marriage has not taken place legally because of her refusal and the two persons will live in adultery. The guardians do it to honour their promise or to keep their status in society unblemished but they violate *Shari'ah*.

Jurists have contended that when an unmarried adult girl is asked about a proposal and she laughs, smiles or weeps without saying anything, it is the same as having given her consent. However, this behaviour should not be in a manner of denial.

وَالْمُعَوَّلُ إِعْتِبَارُ قَرَائِنِ الْأَحْوَالِ فِي الْبُكَاءِ وَالضَّحْكِ فَإِنْ تَعَارَضَتْ
أَوْ أَشْكَلَ أَحْتِيطَ. (رواه الشامي عن الفتح)

Verbal consent is necessary

As for the girl who has been married already and either because she is a widow or a divorcee who has passed the prescribed waiting period she is being remarried now, her verbal consent is essential. If she does not give an answer, it is not the same as giving a consent. Verbal consent is essential in clear words. As for the virgin whose remaining quiet is regarded as an affirmative answer, so long as the guardian who puts the question is the closest relative. If a guardian other than the closest relative puts the question only that consent will be considered reliable that is in clear words. This must be understood.

Moderation in Shari'ah

Where an adult girl is given authority that she may not be married without her consent her modesty has been kept in consideration and she is not required to speak it out. Her silence is tantamount to her consent. If she rejects the proposal her guardian cannot compel her to marry against her will. When an adult girl had been

married once, her verbal consent is necessary because she has crossed the barrier once and may not feel as ashamed as a virgin. When a virgin girl is not asked her opinion on the proposal by a guardian who is close to her, she must speak out her consent. This is because a distant relative may not keep her interest in mind as a close relative would.

Marriage of minor girl

Some families and people of some areas have made it a rule to marry boys and girls before they attain puberty. While this practice is lawful, it is not obligatory. It is not necessary to marry children while they are yet minors without any compelling reason. Often it happens that children when they grow up refuse to honour the commitment. Parents insist that the marriage be consummated and the girl be sent to bridegroom, but the children refuse to comply. Keeping in view the tendency among children to form their own opinion, this practice must be avoided and a decision taken in the light of the opinion of the children. Sometimes, the boy turns out to be a bad character when he matures. In such cases, the parents of the girl are in a quandary. If they send the girl off, she is placed in great difficulty. If they ask the boy to divorce the girl, he refuses to oblige. The best course is to avoid this situation. However, the law if it disallows the right to marry a minor is against *Shari'ah*. The driving force must be the good of the children.

THOSE WITH WHOM ONE CANNOT MARRY

(١٠٧) وَعَنْ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ ﷺ
هَلْ لَكَ فِي بِنْتِ عَمِّكَ حَمْزَةَ فَإِنَّهَا أَجْمَلُ فَتَاةٍ فِي قُرَيْشٍ فَقَالَ لَهُ أَمَا
عَلِمْتَ أَنَّ حَمْزَةَ أَخِي مِنَ الرِّضَاعَةِ وَأَنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعَةِ مَا
حَرَّمَ مِنَ النَّسَبِ. (رواه مسلم)

(107) Hazrat Ali رَضِيَ اللَّهُ عَنْهُ narrated that he said, "O Messenger of Allah ﷺ would you like (to marry) the daughter of your paternal uncle Hamzah because she is the most beautiful girl in Quraysh?" He said

to him, "Do you not know that Hamza is my foster-brother and that Allah has prohibited by reason of fosterage what He has prohibited by reason of genealogy?" (*Mishkat*) (Although it is permitted to marry the daughter of a paternal uncle that Hazrat Hamzah was to the Prophet, he was also his foster brother has been nourished with the milk of the same woman).

(١٠٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ جَاءَ عَمِّي مِنَ الرُّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ أَذِنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَسَأَلْتُهُ فَقَالَ إِنَّهُ عَمُّكَ فَأَذِنِي لَهُ قَالَتْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعْتَنِي الْمَرْءَ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ وَ ذَلِكَ بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ (رواه البخاري ومسلم)

(108) Hazrat Aishah رضي الله عنها said, "My paternal uncle through fosterage came and sought permission to enter but I denied him permission until I had enquired from the Messenger of Allah ﷺ. When he came and I asked him. He said, "He is your paternal uncle so let him in" I told the Messenger of Allah ﷺ that it was only the woman who had suckled me not the man. He said, He is your paternal uncle so let him come in the house. That was after the *Hijab* was prescribed on us." (*Mishkat, Bukhari & Muslim*)

Hijab is to cover oneself; veil from strangers. The paternal uncle was named Aflah. Hazrat Aishah رضي الله عنها was suckled by the wife of Abu al-Qais who thus became her father through fosterage and his brother, Aflah, her paternal uncle.

(١٠٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُنْكَحَ الْمَرْءَةُ عَلَى عَمَّتِهَا أَوْ الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا وَالْمَرْءَةُ عَلَى خَالَتِهَا أَوْ الْخَالَةُ عَلَى بِنْتِ أَخِيهَا لَا تُنْكَحُ الصُّغْرَى عَلَى الْكُبْرَى وَلَا الْكُبْرَى عَلَى الصُّغْرَى (رواه الترمذی و ابوداؤد)

(109) Hazrat Abu Hurayrah رضي الله عنه said that the

Messenger of Allah ﷺ forbade that a woman be married to one who is married already her paternal aunt or a paternal aunt to one who is married already to the daughter of her brother. He also forbade that a woman be married to a man who is married already to her maternal aunt, or a maternal aunt to one who is married already to the daughter of her sister. A younger (girl) must not be married over an elder one, and an elder one must not be married over a younger one. (*Mishkat*)

Every muslim must know these rules of marriage prescribed by *Shari'ah* whereby it is told who may marry whom. These injunctions are found in the Qur'an in the fourth section of *surah an-Nisa* and the Prophet ﷺ has explained this. Just as there is food forbidden and lawful so also one is not free to marry at one's will but there are the forbidden and permitted in marriage. Some people do not tolerate the restrictions but they should realize the do's and don'ts, distinguish the respectable from the wild. Man is not a beast, who is savage and does as he pleases. If man was so permitted, he would be worse than a beast.

Six basic points guide us on that woman who is forbidden to a man. (i) Genealogical relationship. (ii) Fosterage. (iii) Kinship through in-laws. (iv) A woman's marriage with a man or her occupation in a waiting period (*Iddah*) because of him. (v) A man's having married a woman. (vi) The number of marriages for a man at a time. The details are explained somewhat.

(i) GENEALOGICAL RELATIONSHIP:

One cannot marry one's children, grand children, parents and grand parents, brothers and sisters are also not allowed to marry each other, whether they are real brothers and sisters or step-brothers and step-sisters, from same mother or same father. A paternal uncle cannot marry his niece and a maternal uncle is not allowed to marry his niece. A paternal aunt or a maternal aunt is forbidden to marry her nephew.

(ii) FOSTER RELATIONSHIP:

Marriage is forbidden because of foster relationship. Marriage with a cousin is permitted. However, when they are of an age when a child suckles milk (within two years

to him, "Do you not know that Hamza is my foster-brother and that Allah has prohibited by reason of fosterage what He has prohibited by reason of genealogy?" (*Mishkat*) (Although it is permitted to marry the daughter of a paternal uncle that Hazrat Hamzah was to the Prophet, he was also his foster brother has been nourished with the milk of the same woman).

(١٠٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ جَاءَ عَمِّي مِنَ الرِّضَاعَةِ فَاسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَسَأَلْتُهُ فَقَالَ إِنَّهُ عَمُّكَ فَأَذِنِي لَهُ قَالَتْ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنَّمَا أَرْضَعْتَنِي الْمَرْءُ وَلَمْ يُرْضِعْنِي الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ وَذَلِكَ بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ (رواه البخاري ومسلم)

(108) Hazrat Aishah رضي الله عنها said, "My paternal uncle through fosterage came and sought permission to enter but I denied him permission until I had enquired from the Messenger of Allah ﷺ. When he came and I asked him. He said, "He is your paternal uncle so let him in" I told the Messenger of Allah ﷺ that it was only the woman who had suckled me not the man. He said, He is your paternal uncle so let him come in the house. That was after the *Hijab* was prescribed on us." (*Mishkat, Bukhari & Muslim*)

Hijab is to cover oneself; veil from strangers. The paternal uncle was named Aflah. Hazrat Aishah رضي الله عنها was suckled by the wife of Abu al-Qais who thus became her father through fosterage and his brother, Aflah, her paternal uncle.

(١٠٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُنْكَحَ الْمَرْءُ عَلَى عَمَّتِهَا أَوِ الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا وَالْمَرْءُ عَلَى خَالَتِهَا أَوِ الْخَالَهَ عَلَى بِنْتِ أُخْتِهَا لَا تُنْكَحُ الصُّغْرَى عَلَى الْكُبْرَى وَلَا الْكُبْرَى عَلَى الصُّغْرَى (رواه الترمذی و ابوداؤد)

(109) Hazrat Abu Hurayrah رضي الله عنه said that the

Messenger of Allah ﷺ forbade that a woman be married to one who is married already her paternal aunt or a paternal aunt to one who is married already to the daughter of her brother. He also forbade that a woman be married to a man who is married already to her maternal aunt, or a maternal aunt to one who is married already to the daughter of her sister. A younger (girl) must not be married over an elder one, and an elder one must not be married over a younger one. (*Mishkat*)

Every muslim must know these rules of marriage prescribed by *Shari'ah* whereby it is told who may marry whom. These injunctions are found in the Qur'an in the fourth section of *surah an-Nisa* and the Prophet ﷺ has explained this. Just as there is food forbidden and lawful so also one is not free to marry at one's will but there are the forbidden and permitted in marriage. Some people do not tolerate the restrictions but they should realize the do's and don'ts, distinguish the respectable from the wild. Man is not a beast, who is savage and does as he pleases. If man was so permitted, he would be worse than a beast.

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(ii) FOSTER RELATIONSHIP:

Marriage is forbidden because of foster relationship. Marriage with a cousin is permitted. However, when they are of a age when a child suckles milk (within two years

of age) an infant boy or an infant girl suckles milk of the same woman, then they are foster brother and sister and are forbidden to marry each other. When an infant has suckled any woman, he cannot marry any of her daughters even if they have not suckled at the same time; he cannot also marry a sister of this woman for she has become his aunt. In short, where marriage is forbidden because of genealogical relationship, it is forbidden also because of fosterage. Some cases are exempt that may be seen in text books of jurisprudence.

The foregoing *Hadith* tells us that in the same way as through genealogical relationship mother and son, brother and sister, aunt and nephew, uncle and niece are *mahram* (that they can travel with each other) so also because of suckling relationship through fosterage the nourishing mother and her children, her sister and her brother and her parents become *mahram* for the suckling boy or girl. Also the brother of the husband of the woman who has suckled becomes the paternal uncle of the child who has suckled; he is thus a *mahram* of the child. A *mahram* is one with whom marriage is forbidden. The son-in-law of a woman and the father of her husband are *mahram* of the woman because marriage is forbidden with them. It is permitted to travel with a *mahram* and go before him unveiled. However, when a *mahram* is not trustworthy, it is not advisable to travel with him or come before him unveiled. (such things happen today that an immodest *mahram* cannot be trusted). It is not allowed to a woman that she travels 48 miles without a *mahram* whether it is for a religious cause or otherwise, whether it is accomplished on foot, or by air, rail or car. It is necessary that the *mahram* she travels with is righteous who will not do anything wrong or touch her with sensual feelings.

IT IS SINFUL TO TRAVEL WITH ONE WHO IS NOT A MAHRAM AND TO BE ALONE WITH HIM:

Many women perform *Hajj* or *Umrah* without a *mahram* and thereby commit a sin. It is a sin to travel for *Hajj* or *Umrah* with one who is not a *mahram* no matter how pious he is. Muslims must not go by their nature but must follow *Shari'ah*

(iii) RELATIONSHIP THROUGH IN-LAWS:

When a man and woman marry, certain marriages become unlawful to them. These are known as *Hurmat Musahirat*. For instance, the mother of a man's wife is forbidden to him. This woman cannot marry any of the sons of her husband, she cannot marry his father (her father-in-law). A husband cannot marry any of the daughters of his wife by previous marriage, once he and his wife have had a sexual intercourse. If he divorces her before they have a sexual intercourse, he may marry any of her daughters. The Qur'an says:

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

وَرَبَائِكُمُ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ

"And marry not women whom your fathers married....." (*an-Nisa*, 4: 22) and "And the wives of your sons....." (4: 23) and the earlier part of this verse.

These verses discuss the related questions. If a man commits adultery with a woman, the same forbiddance applies to both of them. The man who has committed adultery cannot marry the mother and daughter of the woman with whom he has committed adultery.

Some Lapses In The Relationship With Son-in-law:

A man develops an illicit relationship with a woman and after some time he turns towards her daughter and marries her deserting her mother. He thinks that he has preserved himself from further sin. However, the rule barring a man from marrying his mother-in-law or step daughter is operative in this case too.

وَرَبَائِكُمُ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ (النساء آيت

(٢٣)

"..... and your step-daughter who are under your worship, (born) of your wives to whom you have gone in" (*an-Nisa* , 4:23)

Some men maintain relationship with both of them.

Although even after separating from woman. It is unlawful to marry her mother. Keeping a sexual relationship without marrying her makes it doubly unlawful. (I) The unlawfulness of illicit relationship and (ii) having it with the mother of the woman.

The Placing of Hand On The Wife's Mother Or Daughter In Sensual Manner Makes The Wife Unlawful :

sometime, a man mistakenly touches the mother or daughter of his wife in a sensual way taking the woman to be his wife. He withdraws his hand immediately he realizes his mistake. However, even this unintentional or mistakes touch renders his wife unlawful for him. Many people dispute this decision on the plea that this thing was not done on purpose.

This Prohibition Is Not A Punishment But The Peculiarity Of This Act :

Their disputing is not correct. The declaring of a wife unlawful for the man is not a punishment. Just as some things have the peculiarities as for instance consuming a poisonous substance will cause death, so also certain actions have their peculiarities so that doing them will bring certain results. The Prophet ﷺ knew them and the experts of *Shari'ah* know them through his teachings. This act of a son-in-law of one of those actions. However, the negative results of certain actions that will be seen in the Hereafter will be part of punishment. They will depend on the intention behind them how one hand done them and with what intentions.

Placing A Hand On One's Daughter-in-law In Mischief Renders Her Unlawful for Her Husband :

In the same way, a man mistakenly or out of mischief places his hand on his daughter-in-law. she becomes unlawful to her husband because of his father's mistake or mischief. In this case, some people present an argument more forceful than in the previous case because then the man who had done the act suffers but in this case his son who had done nothing suffers. our reply is found in the previous statement that certain actions bring certain results and this is not a punishment in any way. However, there is a difference of

opinions on the rulings.

It Is To Play A Joke With Religion To Change over Allegiance To Another Imam To Satisfy Personal Feelings :

A man who is pledged to a religious leader cannot change allegiance to another simply because the ruling at the first mentor did not suit him. To change allegiance for nothing but personal ends is selfishness and is like ridiculing religion. These rulings are subject to certain conditions and there are other points of consideration. When such things happen, one must consult the ulama. It is possible a man may err in deciding himself and thus violate the rights of *shari'ah* or the woman.

This is a very delicate question and sometimes one gets the prohibition over himself without doing anything intentionally.

Precautions Before Intercourse With The Wife :

Therefore, he must be very careful. Most important his mother-in-law and step-daughter must not be where his wife sleeps. In the same way his daughter-in-law and step-mother must not be there. If these things do happen then he must call out his wife, get her answer and recognize her before touching her.

Also, when he takes anything from these women he must be careful not to touch their hands. if the hands touch and one of them feels sexually excited, the forbiddance law takes effect. Then none of them knows how the other felt. When they do not know the feelings will they act on *Shari'ah* in this regard? As for the one who knows about his excited feelings, he will not reveal them to others out of shame and fear; the result is that an unlawful act will go on being done for the rest of the life. This person is one to do so or the one who is the cause of the unlawful act being carried on.

(iv) A WOMAN WHO IS IN IDDAH OR THE WAITING PERIOD:

It is forbidden to Marry a woman who is already married. It is also forbidden to marry a woman who is in her waiting period (either because of divorce or death of her husband). A man may have up to four wives at a

time but a woman can have only one husband at a time. She can only marry again when she is no longer in marriage ties with anyone. These ties are not over with the death of her husband or his divorcing her but they are over after she has completed her waiting period upon death of her husband or upon being divorced. The rules of *iddah* will be mentioned later, *Insha Allah*. In the Qur'an it has been said that a woman cannot marry another man when she is already married to anyone when it has said *wal-muhsanatu minan Nisa*. المحصنت من النساء

(v) A MAN IS MARRIED TO A WOMAN:

When a man is married to a woman, he is precluded from marrying certain other women. For instance, he cannot marry his wife's sister unless he divorces her and she has gone through her waiting period (*iddah*). If he marries her in spite of this, this marriage is invalid in the eyes of *Shari'ah*. The Qur'an has told us about this in *surah an-Nisa* (وان تجمعوا بين الاختين). In the same way a paternal aunt (father's sister) and a niece cannot be married to one man at the same time. If a man is married to a woman as long as she is his wife, he cannot marry her sister and her mother's sister, and her niece and her father's sister. If he marries any of them, the marriage is unreliable. Further, even if he has divorced her, he cannot marry any of these until she has been through her *Iddah*.

(vi) A MAN CANNOT MARRY MORE THAN THE FIXED NO. ALLOWED TO HIM:

Shari'ah has fixed the number of wives a man may have. At any one time he may have four wives but this is allowed to him if he gives each of them the rights *Shari'ah* has appointed for them. No man may marry at any given time more than four wives. If he divorces one of the four, he must wait for her to finish her *Iddah* before he can take another wife. Ghailan bin Abdullah Thaqafi رضى الله عنه had ten wives together before he embraced Islam. When the Prophet ﷺ was told of this, he asked him to have four and divorce the rest. (Mishkat) Because these marriages had taken place before he became a Muslim, the Prophet ﷺ made this decision. If a Muslim having four wives takes a fifth, the

marriage with the fifth is invalid.

FOSTERAGE RELATIONSHIP IS ESTABLISHED ONLY WHEN A CHILD HAS SUCKLED WITHIN TWO YEARS OF ITS AGE

(١١٠) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ فَكَانَتْ كَرَهُ ذَلِكَ فَقَالَتْ إِنَّهُ أَخِي فَقَالَ أَنْظُرْنَ مَنْ إِخْوَانُكُنَّ فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ (رواه البخارى ومسلم)

(110) Hazrat Aishah رضى الله عنها has said that the Prophet ﷺ entered the house once and found a man with her and it looked as if he did not like his being there. She said "He is my (foster) brother." He said "Think carefully who your (foster) brothers are because suckling is from hunger." (Muslim)

This means that *Shari'ah* has fixed the duration of suckling as two years. Whoever suckles during this age falls under the relationship through fosterage. It is forbidden to suckle a child above two years. If any child has been breast fed after it was two years old, it will not enjoy foster relationship with anyone. The male child will not become *mahram* by virtue of such suckling and he will not be forbidden to marry the mother, sister or daughters of the woman who has suckled him. It is necessary for women to be cautious because lawfulness or unlawfulness is established from suckling. They must not unnecessarily breast-feed a child other than their own.

If a child (male or female) has suckled while it has not exceeded two years of age by the lunar calendar, then the foster relationship is established with the woman who has breast-fed the child. All relationship come to be respected because of suckling. However, Hazrat Imam Abu Hanifah رحمه الله عليه contends that this limit is up to two and a half years. Thus caution demands that a woman cease to suckle a child when it is two years old but, if she has suckled after this age, the relationship through fosterage may be considered to have been established. After this period, her feeding any

child will not establish any relationship and no kinship will come to be respected because of it.

DO NOT ASK A MAN TO DIVORCE HIS FIRST WIFE AS A CONDITION FOR MARRYING HIM

(١١١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَسْأَلِ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَحْفَتَهَا وَلِتَنْكِحَ فَإِنَّ لَهَا مَا قَدَّرَ لَهَا.

(111) Hazrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said " Let no woman seek divorce for her sister thereby emptying her bowl. She may marry because what is determined for her, she will get."

This *Hadith* also teaches us that we must not seek to harm anyone. If anyone proposes marriage, he must be given a reply accepting or rejecting the proposal and if the man already has a wife, he should not be asked to divorce her. That woman may not be deprived of the benefit she is getting from her husband.

Some Ulama interpret the meaning of this *Hadith* that when a man has two wives one of them must not ask him to divorce the other. This will have the divorced woman marry someone else and the remaining wife will have her husband to herself. The words of the *Hadith* allow for this interpretation too. However, in both these situations the demand on the man to divorce his wife is unjustified.

The Holy Prophet ﷺ called the wife of the man as a sister of the woman (demanding her divorce). This may be asked her to show compassion. It is part of the responsibilities of a Muslim to like for a fellow Muslim (both or sister) what one likes for himself.

At the same time as causing pain to the woman whose divorce is sought, it is like trying to pre-empt what is decreed. The portion of every man and woman is decreed. The woman who wishes to marry a man if he divorces his wife must choose to one of the other men.

These days we hear of such things as a woman

asking her brother in law to divorce his wife (her real sister) so that she may marry him.

IT IS A SIN TO INCITE A WOMAN AGAINST HER HUSBAND

(١١٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنْ أُمَّةٍ خَبَّبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ.

(112) Hazrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, " He is not one of us who prompts a wife against her husband or a slave against his master."

This *Hadith* impresses upon us the gravity of sin a person commits when he or she incites a woman against her husband. Such a person is no longer regarded as from the *Ummah* of the Prophet ﷺ. If anyone does such a distasteful thing as distancing husband and wife, they ruin a family instead of bringing them together. It is not only strangers but also close relatives of both the partners who provoke one against the other; it is a father or mother, or brother or sister who does it. The result is that husband and wife quarrel and sometimes end up in divorce.

However, once this fighting and quarreling ends up in divorce, both of them find it difficult to re-marry. They do not get a willing partner because divorce places a blot on their names. Those who had incited them watch their plight having played the part of the devil. May Allah keep us away from devilish ploys.

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IT IS A SIN TO FACIT A WOMAN AGAINST HER HUSBAND

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DISCOURSE OF DIVORCE

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A WOMAN WHO ASKS FOR DIVORCE
UNREASONABLY WILL NOT BE
ADMITTED TO PARADISE

(١١٣) وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ مَبَاسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ
الْجَنَّةِ. (رواه احمد و الترمذى و ابوداؤد وابن ماجه والدارمى)

(113) Hazrat Thauman رضي الله عنه said that the Messenger of Allah ﷺ said, "If any woman asks her husband for divorce without a strong reason the fragrance of Paradise will be forbidden to her."

A WOMAN WHO ASKS FOR KHULA IS A
HYPOCRITE

(١١٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ
الْمُنْتَرِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ. (رواه الترمذى)

(114) According to Hazrat Abu Hurayrah رضي الله عنه the Holy Prophet ﷺ said, "Women who separate themselves from their husbands and who seek from their husbands divorce for a compensation are hypocrites." (Tirmizi)

Khula

When a woman asks her husband to divorce her offering in return waiver of dower or some compensation, she is said to have asked for *Khula*.

Allah has made men and women dependent on each other. They are compelled to marry. Islam forbids adultery. Therefore, it recommends the ties of marriage which in some cases is *wajib* (obligatory). We have already discussed which women and men can marry each other.

MARRIAGE IS TO LIVE TOGETHER FOR EVER

When a Muslim man and woman marry, they must resolve to love and live together for the rest of their lives. Sometimes there might be some disagreement between the two but they must forgive each other in order to abide by their resolve to stay in marriage bonds forever. The Holy Prophet ﷺ has commanded men to compromise.

لا يفرك مؤمن مؤمنة إن كرها منها خلقا رضى منها آخر (مسلم)

"A Believer must not hate a Believing woman; if he dislikes something in her, something else will please him." (*Muslim*)

The Prophet ﷺ advised the women not to ask for divorce. They must try to carry along. When two people are together there is a situation sometimes that causes friction among them. If they are not patient and go on fighting they might end up in divorce. The children will suffer. The two of them will have to find other partners and the children will lose their parents. Therefore, as far as possible, go on peacefully together.

Many women are quarrelsome. They make unjust demands and are ungrateful to their husbands. They ask for divorce when the husband is strict with them. It is for this reason that *Shari'ah* has not given women the right to divorce. Then they would have pronounced divorce many times a day. Marriage is to live together forever and not to end in divorce. However, if a man divorces his wife it becomes effective although it is against the Islamic temperament.

DIVORCE IS HATEFUL

According to a *Hadith*

أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ (ابوداؤد)

"Of the lawful things the most hateful in the sight of Allah is divorce." (*Abu Dawood*).

When Islam suggests that a husband and wife must tolerate and forbear, the demand by a wife for divorce is un-Islamic. This is why the Prophet ﷺ said, "The woman who asks for divorce or *Khula* is a hypocrite."

To claim to be a follower of Islam and not to obey it is

to be a hypocrite. The greatest of the hypocrites is one who is one by heart although he shows sympathy for Islam by his tongue. When a person professes to be a Muslim and have it in his heart too but his deeds do not comply with the dictates of Islam, then he is a hypocrite as far as his deeds are concerned. According to a *Hadith* one who has four characteristics is an absolute hypocrite and who has one of them, he will be termed a hypocrite with one characteristic until he gives it up. The four characteristics are: (i) When he is trusted, he betrays his trust. (ii) When he speaks, he lies. (iii) When he makes a covenant, he breaks it. (iv) When he quarrels, he abuses. (*Bukhari and Muslim*) As this person fails to perform in accordance with the demands of faith, he is called a hypocrite. Thus the woman, who professes to be a Muslim, fails to match her deeds with the demands of faith when she asks for divorce and is thus called a hypocrite.

However, there are situations when one cannot go on tolerating. Islam has considered such situations too. In such cases, these warnings will not apply to the man who divorces or the woman who asks for it. The words in the *Hadith* under discussion include "Without a strong reason". these reasons could be: the husband does not let her fulfil her religious duties or compels her to sin or beats her unnecessarily or is unable to have intercourse with her. In such cases she can ask him for a divorce or a *Khula* or request a ruler to get her marriage annulled.

SOME WOMEN GET DIVORCE THROUGH FORCE:

Some women adjure men to divorce them although it is upon them to move away when a husband is very angry lest he utters such words. As for the husband when he concedes to her demand he goes on repeating the words so that divorce becomes effective. He does not stop at one pronouncement.

DIVORCE BECOMES EFFECTIVE AS SOON AS IT IS PRONOUNCED:

When tempers are cooled down after the divorce is pronounced, both of them repent. The man argues that he had no intention to do so. He was in a wild rage. They also put forth the excuse that the woman was pregnant

or menstruating. Perhaps they suppose that divorce is not effective at times of anger, pregnancy or menstruation, they must know that divorce becomes effective the moment it is pronounced and it does not matter what the situation was at that time.

DIVORCE ALSO TAKES PLACE WHILE PRONOUNCED AS A JOKE:

When a husband utters it as a joke, then too divorce becomes valid. The Holy Prophet ﷺ said, "There are three things which, whether undertaken seriously or in jest, are treated as serious (even if done without intention): (i) marriage, (ii) divorce and (iii) taking back a wife after a divorce that is not final." (*Abu Dawood*)

When the divorce becomes effective, the parties run to religious scholars and jurists. They try to convince the jurist or Mufti to find a way out for them. They appeal to him to consider the fate of the children. They say that the wife may commit suicide. They contend that husband and wife love each other deeply. How can they expect the Mufti to find a way out for them? The rules are there. No one can change them. There is no way out.

RAJÍ DIVORCE (Revocable Divorce):

When the two parties are at logger head and there is no hope of compromise, they may resort to a revocable divorce. When the woman is not having her menstruation, the husband must consider his words and pronounce divorce once. This is one revocable divorce. This means that they may revoke it within the waiting period (or *iddah*) if they choose and it is not necessary to get the woman's consent for it. The husband must say orally that he has accepted his wife again. If he says so before two witnesses it is better so at times of disagreement this becomes useful. If the two of them have a sexual intercourse within the *iddah* period then too the divorce is revoked. This is known as *Ruju' bil fa'l* while the oral revocation is *Ruju' bil Qaul*.

AFTER IDDAH THE REVOCABLE DIVORCE BECOMES IRREVOCABLE:

If after pronouncing the revocable divorce, it is not revoked during the waiting period it becomes irrevocable. Now, they cannot return to their former

position unless they remarry by mutual consent. Thus when there seems to be no possibility of patch up between husband and wife, they may resort to the revocable divorce by pronouncing it once and revoke it within the *Iddah* but if they fail to do so they have the option to remarry after this period by mutual consent.

SHARI'AH LENIENCY:

First of all, *Shari'ah* asks that husband and wife may not divorce. Then, it has suggested that if they cannot reconcile they may resort to pronounce divorce once when the woman is free of menses; think it over and revoke it within the *Iddah*. If someone pronounces the divorce in clear words twice even then he may revoke it. If someone divorces a woman once while she is not pregnant and not menstruating and does not revoke it and then when she is again free of menses he pronounces one more divorce, then too the same rule will apply which applied when it was pronounced once. Then if he does it the third time when she is again free from menses, it becomes *Tallaq Mughalzah* (a rude divorce). The *Iddah* is for the duration of three menstruation. If the woman does not menstruate (because she is yet young or old) then it is three months, and if the woman is pregnant, the *Iddah* ends when she gives birth to her child. The divorce pronounced by the husband during *Iddah* will also be counted.

PRONOUNCING DIVORCE THREE TIMES AT ONE GO:

Men are cruel to themselves when they pronounce divorce three times at a go. When *Shari'ah* looks down upon divorce, how can it tolerate anyone doing so in one sitting. However, if anybody does so, the divorce becomes operative. In the same way if anyone pronounces the three divorces during a woman's *Iddah*, the divorce takes place. Or, if he pronounces one every time the woman purifies from the menses, then divorce takes place on the third pronouncement. They cannot now revoke it and they cannot even remarry on mutual consent. They can now remarry only after the woman spends her *Iddah*, marries another Muslim who has sexual intercourse with her, and divorces her or happens to die and she passes another *Iddah*. This is

known as *Halalah*. We will discuss it later on, *Insha Allah*.

THE OPINION OF THE FOUR IMAMS ON THE FOUR PRONOUNCEMENTS OF DIVORCE:

Some people contend that three simultaneous pronouncements of divorce are regarded as one declaration by Imam Shafa'i رحمه الله عليه. This is incorrect. All the four Imams contend that three pronouncements in one sitting, or at three different times of a woman's purity, make the divorce effective and there is no more the question of revoking or remarrying. The only way out is through *Halalah* as pointed in the preceding paragraph.

If a divorce is revoked after making one or two pronouncements, then the two can stay together as husband and wife but the pronouncements are not nullified. Thus, if at a later stage, the husband pronounces twice or once to make a total of three pronouncements, the divorce will become effective. It will become the *detested* (or rude) divorce.

THE TWO CANNOT REMARRY AFTER THREE PRONOUNCEMENTS UNLESS THE WOMAN GOES THROUGH HALALAH

(١١٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ جَاءَتْ امْرَأَةً رِفَاعَةَ الْقُرَظِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَبِتَّ طَلَاقِي فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ قَالَتْ نَعَمْ قَالَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ. (رواه البخاري ومسلم)

(115) Hazrat Aishah رضي الله عنها said that the wife of Rifa'ah 'al-Qurazi came to the Messenger of Allah ﷺ and said, "I was married to Rifa'a but he divorced me, making the divorce irrevocable. Then, after that, I married Abdur Rahman bin Zubayr (after my *Iddah*) but all he has is like the fringe of a garment." (on hearing this) the Prophet ﷺ asked if she would like

to return to Rifa'ah. She said, "Yes." The Prophet ﷺ said, "No. You cannot until you find some pleasure with him and he with you." (*Bukhari, Muslim*)

If, in spite of what has been stated about pronouncing one divorce when husband and wife do not go together well, three divorces are pronounced together divorce becomes effective leaving no way of return to previous position. Now, they may remarry only after the woman goes through *Halalah*. Thus, the man must find for himself another Muslim wife and the woman may marry any other Muslim man (after her *Iddah*). As for the woman, if her new husband divorces her or happens to die, after they have lived together as husband and wife, she may remarry her former husband upon completing her *Iddah*. The Qur'an has said:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

"So if he divorces her, then she shall not be lawful to him thereafter, until she marries another husband."

If she weds this new husband and he divorces her or dies without consummating, she will not be lawful for her former husband. She can only be lawful for him when her new husband and she enjoy each other, that is have sex together, then he divorces her or dies and she passes the waiting period. This is what is mentioned in the case of the wife of Hazrat Rifa'ah. It does not follow, however, that the woman may marry another man with intent to get divorce but a possibility is stated that if these things happen that is the new husband divorces her or dies and the woman goes through her *Iddah* then if the two are willing they may remarry. There is no other way they can remarry once the husband has violated the recommendations of *Shari'ah* and divorced her three times. This method is known as *Halalah*.

Generally, when a man repents after divorcing his wife and learns of *Halalah*, he pressurises the woman to remarry someone although she is no longer liable to obey him. In fact, she may marry any Muslim of her choice at whatever dower. Further, if her new husband divorces her or dies, she is not obliged to remarry her former husband.

Supposing, the woman had consented to obey the

man who had divorced her and married some other Muslim on the condition that he divorces her after consummating the marriage in order that the terms of *Halalah* be fulfilled, then this agreement is not recognised by *Shari'ah*. Hazrat Abdullah bin Masud رضي الله عنه has narrated

لعن رسول الله ﷺ المحلل والمحلل له

"The Messenger of Allah ﷺ cursed the man who made a woman lawful for her former husband and the one for whom she was made lawful." (*Mishka*)

The person who marries the woman to make her lawful for her former husband is called *muhallal* and the former husband who proposes him to marry his former wife and then divorce her is known as *muhallal lahu*. Both of them are cursed. However, when the woman remarries her former husband after passing through these formalities, the marriage is legal if it is on her consent.

THE METHOD OF OBTAINING KHULA AND ITS CONDITIONS

(١١٦) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسٍ آتَتْ النَّبِيَّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتَبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ ﷺ أَتُرَدِّينَ عَلَيْهِ حَدِيثَهُ قَالَتْ نَعَمْ قَالَ رَسُولُ اللَّهِ ﷺ أَقْبِلِ الْحَدِيثَ وَطَلِّقْهَا تَطْلِيقًا. (رواه البخاري)

(116) Hazrat Abdullah Ibn Abbas رضي الله عنه reported that the wife of Hazrat Thabit bin Qays رضي الله عنه (Jamilah or Janibah) came to the Prophet ﷺ and said, "O Messenger of Allah I do not reproach Thabit bin Qays in respect of character or religion, but I do not want to show ingratitude to Islam (because while he spends on me, I cannot bring myself to see eye to eye with him)." The Messenger of Allah ﷺ said, "Will you give him back his garden (if he were to divorce him that he had given you as dower)." She replied "Yes." The Messenger of Allah ﷺ said (to Thabit bin Qays رضي الله عنه), "Take the garden and

pronounce the divorce once." (*Bukhari*)

The Islamic teachings discourage annulment of marriage ties because the effects are far reaching and wide. Apart from the two parties, the children suffer and sometimes two families and tribes join in the dispute. The guidance contained in the *Qur'an* and *Hadith* for the spouses aim at strengthening the family ties so that they are maintained forever. Husband and wife may try to compromise but if they fail the elders on the two sides may try to get them together as the *Qur'an* says:

فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا (النساء)

".... appoint an arbiter from his people and an arbiter from her people" (*an-Nissa*, 4: 35)

This is advised to prevent the dispute from being known outside family circles, and the arbiters may reproach between the two.

However, sometimes such a situation arises that it becomes necessary to end relations in order to save the two of them from torment. Therefore, Islam has not prescribed that the marital ties can never be broken as some other religions have prescribed. The law of divorce and annulment is there. The right of divorce is allowed to man only and a woman is not given this right lest she may exercise it being overcome with momentary demands. However, she is not totally deprived of this right. In situations when she cannot live with her husband, she is permitted to try to convince him to divorce her. The husband is advised that when he finds himself faced with such a request and sees no way of compromise, he may oblige and pronounce one divorce so that after she spends her *Iddah* she may marry whenever she likes.

Again, if the husband is unmoving and does not divorce her, the woman may offer him a monetary return for the divorce. Generally, a woman forgoes her dower and the man takes it and divorces her. This is known as *Khula*. Just like at the time of marriage and other *Shari'ah* dealings, the parties have to express their consent when executing *Khula*. However, if this is because of excess by the husband then he must not claim or accept the monetary payment but divorce her

without the return.

The case of the wife of Hazrat Thabit bin Qays رضي الله عنه is clearly one where she finds difficult to live with him although he is very pious. Here, the husband was not at fault so the Prophet ﷺ advised her to return to him the garden he had paid in the dower. However, it is not binding on a husband to divorce his wife against monetary compensation when she asks for it. The ulama tell us that the directive of the Prophet ﷺ to Hazrat Thabit bin Qays was not a command to him. It must be observed that the Holy Prophet ﷺ advised him to declare divorce once on accepting the compensation; a divorce against return is irrevocable divorce although it may be one declaration or two. When the parties patch up afterwards they may remarry. However, if three pronouncements are made, they can only remarry after the *Halalah* is gone through. Therefore, the Prophet ﷺ did not ask him to make three pronouncements. This sort of divorce is not the revocable divorce because if the husband revokes it, the woman will have paid the compensation but she will not have been relieved from the marital ties. It is also worth observing that the Prophet ﷺ did not choose to annul the marriage but asked the husband to receive back the garden he had given in the dower and divorce his wife.

RULINGS:

- (1) If a wife asks her husband to relieve her against the dower or against some payment and he says "I have relieved you" while they are still there then he is deemed to have declared an irrevocable divorce once and he is no more entitled to revoke it. Both the woman's request and the man's response must take place in the same sitting. If one of them moves out of the place before the response, then the request is considered withdrawn or the response negative. If the husband pronounces the divorce after they reassemble, the divorce will be effective but the woman is not held bound to pay any compensation. This will be considered a revocable divorce whether pronounced once or twice. If pronounced thrice, it will be a *rude or detested divorce*. This happens when the woman was the

one to put forth the request.

- (2) When it is the man who brings up the subject and says that he will give her *Khula* against the waiver of dower or a specified sum of money and the woman accepts then the *Khula* is validly effective; it will be like an irrevocable divorce. If the woman goes out without answering but agrees later on or gives no reply whatsoever, the divorce has not taken place. If, however, the man leaves her after making the offer before she answers and later on she accepts his offer, the *Khula* is effective.
- (3) When the husband offers to relieve her by *Khula* and the wife agrees the *Khula* is effective although they may not have mentioned the compensation to be paid or the dower to be forgiven. In such cases the monetary right of the husband over the woman and hers over him is deemed forgiven. If the dower was due to be paid by the husband, all of it, or any part of that portion is forgiven. If the woman has received the dower she is not liable to return it. However, the husband is responsible to provide for her and give her accommodation until her *Iddah* (period of waiting) elapses. If the woman has generously forgiven him these things then he is not responsible for them.
- (4) When the *Khula* is agreed upon by the two for a specified sum of money then the woman is bound to pay it whether she has received her dower previously or not. If the dower is not received by her, she will not now get it; it is forgiven because of *Khula*. She will have to give him the agreed sum of money.

DIVORCE AGAINST WEALTH:

The foregoing instances were applicable when the word *Khula* is used or the woman says "Relieve me against so much money, or against my dower." If she says, "Divorce me against so much money," it is not *Khula*. However, if her husband divorces her against that specified sum, this will be an irrevocable divorce. This is not *Khula* therefore, the ulama call it *Tallaq bil-Mal* (Divorce against wealth). When this divorce is given, the husband will receive from his wife the sum

specified for the divorce but the rights of each other will not be forgiven. The woman can claim the unpaid dower. This is a form of divorce that takes effect upon the consent of both parties.

RULINGS:

- (1) The woman asks for a divorce. The man asks for the dower etc. to be forgiven so that he may divorce her. She writes down that she forgives these things but the husband retracts and does not divorce her. The forgiving of the wife also stands revoked. It is only if the husband divorces her that the dower etc. will stand forgiven.
- (2) If the husband compels the wife to agree to *Khula* by beating her either getting her to say the words or to impress her thumbs or signature on the document, then the divorce will become effective but the debts of the woman will remain unforgiven. He will have to pay the dower if as yet unpaid and any other outstanding.
- (3) If a husband prepares a document on behalf of his wife declaring that she has obtained *Khula* against waiver of dower or any other right and without explaining it to her, gets thumb impression or signature thereon, the dower or the rights of the wife will stand as they were - nothing will be deemed to have been forgiven by her. However, if he has divorced her or consented to *Khula*, then the woman is divorced. If this husband convinces the courts and absolves himself of meeting any of the rights of his wife on the basis of this document, he will yet have to face the final Judge on the Day of Resurrection. There, he will have to surrender his pious deeds to his wife or get her sins on himself.

We have written these details to clarify that *Khula* is not one-sided but it is agreed upon by both the husband and wife.

THE DECISIONS OF THE PRESENT DAY RULERS ON KHULA AND ANNULMENT OF MARRIAGE IS NOT IN LINES WITH SHARI'AH

The present day rulers or judges decide on cases filed by women to annul their marriage and call it *Khula*. This contravenes *Shari'ah*. Sometimes the summons are not served on the husband. Sometimes he attends the court and expresses willingness to meet the rights of his wife. However, the decision is taken to annul the marriage on the plea that the woman does not like to live with her husband. This may conform to western laws but it is against *Shari'ah* (because the consent of the husband is not obtained) and this does not annul the marriage so it is wrong on the part of the woman to marry someone else on the basis of this judgement. Under certain circumstances a Muslim ruler is authorised to annul a marriage. However, a marriage is not annulled without particular reasons or particular methods. The reasons are: (i) A husband turns mad. (ii) He is unyielding and does not meet her expenses. (iii) Is impotent (iv) Is missing, and it is not known if he is alive or dead. (v) Is untraceable but not missing that is, it is known that he is alive but cannot be traced. For these reasons but under certain conditions and limits, a Muslim ruler may annul the marriage. These conditions, etc., are found in the book *al-Hilatul Najizah*. It must be understood that a marriage will not be annulled on the judgement of a disbelieving judge (Qadyani, Christian, etc.) even if keeps the reasons and conditions under view.

THE IDDAH AFTER DIVORCE AND AFTER DEATH OF HUSBAND

(١١٧) وَعَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ أَنَّ سُبَيْعَةَ أَلَّا سَلَمِيَّةَ نَفَسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بَلِيَالٍ فَجَاءَتْ النَّبِيَّ ﷺ وَاسْتَأْذَنَتْهُ أَنْ تَنْكِحَ فَأَذِنَ لَهَا فَنَكَحَتْ (رواه البخارى)

(117) Hazrat Miswar bin Makhrama رضى الله عنه said that some days after the death of her husband Hazrat

Subayah al-Aslamiyah رضى الله عنها gave birth to a child. Then she came to the Prophet ﷺ and asked permission to marry someone (because her *Iddah* was over on the birth of the child). He gave her the permission and she married. (*Bukhari*)

When a woman is divorced or her husband dies, she has to spend a waiting period that is known as *Iddah*. It is in accordance with *Shari'ah*. She can remarry only after passing this period. There are also some other restrictions on her during this period of waiting. We will revert shortly to the question of *Iddah* in relation to the foregoing *Hadith*.

When a woman is divorced immediately after the wedding and the husband and wife have had no sexual intercourse, she is not required to undergo the period of waiting. The Qur'an says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَهُنَّ وَسَرَاحُهُنَّ سَرَاحًا جَمِيلًا (سورة الاحزاب)

"O you who believe, when you marry Believing women and then divorce them before you have touched them, there is no waiting-period for you to reckon in respect of them. But make provisions for them, and release them with a goodly release." (*al-Ahzab*, 33: 49)

If the couple have had sexual intercourse then if the woman is pregnant, her waiting period will end on the birth of her child even if it is on the following day. It may even take months, or a year or more (the period of pregnancy may last up to two years according to *Shari'ah*).

If the woman is not pregnant, then her waiting-period is until she menstruates three times. No time is fixed for her. Whenever she has had her third menstruation (after she starts her *Iddah*), her *Iddah* will end. Whatever is said by women in this regard limiting the *Iddah* to three months and three days or ten days has no ground in *Shari'ah*.

The time of the waiting-period in the case of a pregnant woman is on the birth of her child and

otherwise it is to wait for three menstruations to go through.

Ruling:

If a woman who is divorced has never yet had menstruation or she has passed the age when menstruation has ceased to occur then the period of waiting for her is three months according to the lunar calendar. The Qur'an has stated in *surahs al-Baqarah* and *at-Talaq*.

(البقره) وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ

"And the divorced women shall wait, keeping themselves apart, for three monthly periods....." (*al-Baqarah*, 2: 228)

وَالَّذِي يَشِين مِنَ الْمَحِيضِ مِنْ نِسَاءِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّةٌ لَهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَمْ يَحِضْنَ

As for the women whose husband has died, her waiting period if she is pregnant ends on the birth of her child whether it is after three days or even less than that or it is a longer period. The foregoing *Hadith* spoke of this thing. If this woman is not pregnant, her *Iddah* is four months and ten days by the lunar calendar whether she menstruates or not. The Qur'an says:

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

"And those of you who die, and leave their wives, such women shall wait by themselves for four months and ten days...." (*at-Talaq*-65:4)

RULINGS:

- (1) If a man dies on the first of a lunar month and his wife is not pregnant, then she will complete her *iddah* (four months and ten days) according to the lunar calendar. If he has died on any date other than the first then she will calculate thirty days every month and complete the four months and ten days (waiting period). After she has waited this long and the time when he had died has

- elapsed her waiting period will be over.
- (2) As for the woman whose marriage is annulled by a Muslim ruler according to *Shari'ah*, she will go through the waiting period of a divorced woman.
 - (3) The woman who has obtained *Khula*, she also has to wait by herself as a divorced woman.
 - (4) The provision and accommodation for the woman who is divorced for the period of *Iddah* is the responsibility of the man who has divorced her, provided she stays in the house of her husband where she had been staying before she was divorced. If she goes to the house of her parents, the husband is not responsible for her provision. It must be understood that the waiting period must be spent at the house of her husband where she was divorced and if it is an irrevocable divorce or a despised divorce she must veil herself from her husband.
 - (5) If she forgives her husband the provision of her expenses, then these stand forgiven.
 - (6) As for the woman whose husband is dead, she is entitled to his inheritance but not to expenses during the *Iddah*. If she has not received her dower and has not forgiven it either, then she will first receive it before the inheritance.
 - (7) If anyone has married a woman on condition that there will be no dower or this issue was not brought up at all and then he divorced her before they could have a sexual intercourse then he will be liable to give her a dress consisting of four pieces a shirt, trousers, dupatta and a covering sheet that extends from head to foot. If they had not discussed the dower and they had the sexual intercourse he divorces her or dies then the dower will be by example. This means that the dower will be as much as is given to other girls of the woman's family and the girl is like this woman in beauty, age, religion and manners.
 - (8) The period of waiting for a woman begins upon divorce or death of her husband. If she learns of her divorce or death of her husband after her waiting period is over then she will not have to go through the waiting period any more.

- (9) As for a divorced woman who had not yet experienced menstruation and she began her waiting period in terms of months, but before the three months are gone, she menstruates, then she will now have to wait until three menstruating periods are over.
- (10) It is wrong to divorce a woman while she menstruates. If someone does not regard *Shari'ah* directives and does divorce his wife during her monthly courses, the divorce will be effective. Her waiting period will be three monthly courses apart from the one she has been experiencing.
- (11) If anyone has divorced his wife while he was ill and it is an irrevocable divorce, then he dies while her waiting period has not yet elapsed, then she will have to wait for whichever waiting is longer. The waiting period through divorce and through death of husband will be compared and she will wait the longer period of waiting. If the divorce during his illness was a revocable divorce, and he dies before the waiting period is over, she will have to wait the (*Idda*) waiting period that applies on the death of a husband.

IT IS WAJIB TO MOURN DURING THE WAITING PERIOD

(١١٨) وَعَنْ أُمِّ سَلْمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ
الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبِسُ الْمُعْصَفَرُ مِنَ الثِّيَابِ وَلَا الْمُمَشَقَّةَ
وَلَا الْحُلَى وَلَا تَخْضِبُ وَلَا تَكْتَحِلُ (رواه ابوداؤد)

(118) Hazrat Umm Salmah رضي الله عنها said that the Messenger of Allah ﷺ said, "One whose husband has died must not wear garments dyed with saffron or red clay, or jewels, and she must not apply henna or collyrium." (Abu Dawood)

A woman who is divorced or whose husband dies must stay in the same house where she used to stay while she had marital ties with her husband as long as her waiting period lasts. It is not right for her to leave this house and go to another. Many women, on the death of their husbands or on being divorced go to the

houses of their parents. This contravenes *Shari'ah*. It is not proper for her to go out of her house or for her in-laws to drive her out. The Qur'an says:

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ

"Do not expel them from their houses nor should they themselves go forth, except when they commit a manifest indecency....."

However, the woman who is widowed, if she has no means of livelihood, may leave the house to work for her livelihood but she must return to the house where she used to live with her husband before sunset. It is not required of her to restrict herself to a corner of her house or a room as women generally suppose. (She may move about the house while she confines herself there).

The woman who has been given a revocable divorce is also required to stay indoors the house of her husband. The woman who is spending the waiting period is required to stay indoors and to spend it in mourning. To mourn is to shun adornment. The *Hadith* under discussion, describes the duties of mourning. This applies to the woman whose husband is dead as also to her who is divorced through an irrevocable divorce or a rude or despised divorce. In short, that woman is required to mourn during her period of waiting whose husband has died or who has been divorced in such a way that she cannot be rejoined to her husband (through revocation or marriage without *Halalah*). When the waiting period is over she may give up the mourning. During the period of waiting she cannot marry anyone and personal adornment is for a husband, therefore, it is disallowed during the waiting period. During the mourning period she may not wear a dress or put on an appearance that attracts men. The dress must not be attractive, she may not apply fragrance or wear jewels. She may not use a fine-toothed comb and may not apply hair oil or collyrium. If her eyes are painful, she may apply collyrium. at night but clean it during the day. She may not use fragrant soap while she bathes herself. If she applies hair oil to ward off headache, it must not be a fragrant-smelling hair oil, but she may not part her hair. She cannot eat pan (beetle leaves) and get its red colour on her lips, or use

red powder on her teeth. She cannot wear flowers, apply henna or lipstick or nail polish.

RULINGS:

- (1) It is required by *Shari'ah* that a woman mourn during the waiting period from death of her husband or on being divorced. Even if she feels pleased on account of being relieved, she has to mourn.
- (2) If the marriage is annulled by the court of law (in accordance with *Shari'ah*), then too the woman is required to go through the waiting period and to mourn.
- (3) It is not *Wajib* (obligatory) for a minor girl to mourn when her husband dies or she is divorced.
- (4) The woman who has been given an irrevocable divorce or a *despised* divorce is also required to stay at the house of her husband and veil herself from him. It is *wajib* (obligatory) for her to do so. The woman who has been given a revocable divorce may not mourn and she may adorn herself

THE PERIOD OF WAITING IN THE DAYS OF IGNORANCE

(١١٩) وَعَنْ أُمِّ سَلْمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ جَاءَتْ امْرَأَةً إِلَى النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُوقِي عَنْهَا زَوْجَهَا وَقَدْ اشْتَكَتْ عَيْنَهَا أَفَنَكْحُلُهَا فَقَالَ رَسُولُ اللَّهِ ﷺ لَا مَرَّتَيْنِ أَوْثَلْنَا كُلَّ ذَلِكَ يَقُولُ لَا ثُمَّ قَالَ إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا وَقَدْ كَانَتْ إِحْدَى كُنْ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ (رواه البخارى و مسلم)

(119) Hazrat Umm Salmah رَضِيَ اللَّهُ عَنْهَا said that a woman companion رَضِيَ اللَّهُ عَنْهَا came to the Prophet ﷺ and said, "Messenger of Allah, the husband of my daughter has died and her eye is painful. May we apply collyrium to it?" He said, "No." twice or thrice, saying "No." all the time. Then he said, "It is only four months and ten days, whereas in the days of ignorance none of you threw away the piece of dung till a year was out." (*Bukhari, Muslim*)

Women were subjected to different rules on the death of their husbands in pre-Islamic era. These rules were imposed by religion and nations and tribes. The Hindus in India required the widow to burn herself with the pyre of her husband. This is called *sati*. The Arab widows had to pass a very tough year. The *sunan* Abu Dawood describes it for us: "When the husband of a woman died she was confined to a small room. She wore the worst of clothes. She could not apply any fragrance and anything on her body (to clean or wash herself). At the end of the year an animal like a donkey or goat, or a bird was brought to her with which she rubbed her private organ. Since she lived unclean for a year her body carried poisonous germs and the animal generally died. (this was done as an omen.) She then emerged from the room and camel dung was given to her that she threw ahead and behind her. The people thus knew that her waiting period was over. This also served as an omen that she threw out misfortune gust as she threw dung. She then applied fragrance etc. as she pleased."

The Holy Prophet ﷺ reminded the woman this restriction of pre-Islamic days against the limit of four months ten days with mourning set by Islam. In spite of that they thought of evading the Islamic law. The Prophet ﷺ did not allow the girl who had eye trouble to apply collyrium. The ulama contend that perhaps that girl could do without collyrium because Hazrat Umm Salmah رضى الله عنها has ruled that out of necessity a woman who is mourning may apply collyrium at night.

IT IS A SIGN OF IGNORANCE TO OBJECT TO A WIDOW REMARRYING

The Hindus thought of it a defect for a widow to remarry. A woman could not live peacefully because of the taunts of her mother-in-law and sister-in-law. She had to live alone the rest of her life. Even if she was thirteen years old and she became a widow she was required by religion to burn with her husband's pyre. If she did not she would have to face life long hatred so she preferred the pyre. In contrast, Islam recommended a widow to remarry and at times made it *wajib* (obligatory) for her (to remarry after the *Iddah*). She may marry a third if the second dies, and if he happens to

die, she may marry a fourth. The Holy Prophet ﷺ married widows whose husbands had died. Some of them had been married twice before they married the Prophet ﷺ. Today, some people among the Muslims too do not approve the remarrying of a widow and they live the rest of their lives alone. May Allah have mercy on us, these people dislike what the Prophet ﷺ had done; this is the height of ignorance. These people must repent to Allah for their behaviour that might cause them to lose their faith.

Islam has elevated women and granted her respect but it is regrettable that women disregard the laws of *Islam* and prefer to live in ignorance.

It Is A Serious And Accountable Mistake To Look Down Upon A Woman Marrying Again:

There are many women who do not re-marry because they attach a stigma to second marriage of a woman. Some of them utter such words about this that some of their saying amount to expression of disbelief. Some others do not disapprove of second marriage but refrain from re-marrying, undoubtedly they find it more honourable to stay unmarried. Although they have not done anything amounting to disbelief, they are on its borders because how can a Muslim consider anything against *sunnah* more honourable. There are yet some others who in no way disapprove of this behaviour but consider marriage a commendable affair. However, they fear for their children or that the second husband may not accept them. Both of them are deceived while the first is the one who will get a reward. This is stated in a *Hadith*.

HOW IS IT TO MOURN THE DEATH OF ANYONE APART FROM ONE'S HUSBAND

(١٢٠) وَعَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَتْ لَمَّا أَتَى أُمَّ حَبِيبَةَ نَعَى أَبِي سَفْيَانَ دَعَتْ فِي الْيَوْمِ الثَّالِثِ بِصُفْرَةٍ فَمَسَحَتْ بِهِ ذِرَاعَيْهَا وَ عَارِضِيهَا وَقَالَتْ كُنْتُ عَنْ هَذِهِ غَيَّةً

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ لِمَرْأَةٍ تَوُ
مِنْ بِلَا اللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ فَإِنَّهَا تُجِدُّ
عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا (رواه مسلم)

(120) According to Hazrat Zaynab رضى الله عنها bint Hazrat Abu Salmah رضى الله عنها on the third day after learning of the death of her father, Hazrat Abu Sufyan رضى الله عنه she sent for perfume that was yellow in colour. She applied it to her arms and cheeks. She said, "I did not need it. (Lest I be among those who mourn more than three days. I applied it.) I had heard the Holy Prophet ﷺ: "It is not lawful for a woman who believes in Allah and the last Day to mourn (a dead person) more than three days except her husband whom she should mourn four months and ten days (on his death)." (Muslim)

To mourn is not to wear the clothes that men like, not to apply collyrium, henna and give up other things of adornment. We have seen this in detail in discussing the previous *Hadith*. The woman whose husband has died will wait for four months and ten days if she is not pregnant. If she is pregnant the waiting period lasts until the birth of her child. In either case she will also observe mourning. Apart from one's husband, a woman may also mourn for a close relative (son, father etc.) on his death but this is permitted for three days and three nights only. It is unlawful to mourn more than that.

Hazrat Umm Habibah رضى الله عنها was a wife of the Holy Prophet ﷺ and the daughter of Hazrat Abu Sufyan رضى الله عنه. She did not apply fragrance for two days on learning of the death of her father then on the third day she applied it. She did not need to apply it but she did so that she may follow the Prophet's directive that one must not mourn any dead (apart from her husband) more than three days and three nights. She did not even wait for the three days to pass. A similar thing happened with Hazrat Zaynab bint Jahash رضى الله عنها. She was also one of the Prophet's wife. When she was informed of the death of her brother, she sent for perfume and applied it.

Those who have explained this *Hadith* say that it is

permitted to mourn the death of anyone else besides a husband. It is not *wajib* (obligatory) but out of respect for natural feelings, a woman is permitted to mourn the dead. However, she cannot mourn anyone else apart from her husband for more than three days. That would be sinful. Men are not permitted to mourn. There is no *Hadith* to support their mourning. Today, people do not follow the Prophet's sayings and deeds but they follow their own desires and disobey Allah and His Messenger ﷺ at times of misfortune and sorrow. When a woman is asked to mourn the death of her husband she is displeased. She also disobeys the *shari'ah* by not observing the waiting period. And if she feels like she mourns death of a person other than her husband for weeks together. This habit of disregarding the directives of *Shari'ah* leads to sinning. May Allah guide us! *Aameen*.

The habit of mourning is more marked in the month of Muhurram. Seeing the Shias, the Sunnis also go into mourning, particularly the first ten days. They wear black clothes and see that their children also do so. They abstain from sexual intercourse. This is the result of ignorance. Hazrat Husayn رضى الله عنه was martyred in this month. To remember that event people weep. They beat their breasts and injure themselves with knives. they relate false tales and compose poetry and eulogy. They think they are being virtuous although this behaviour is wholly sinful. Why do they love Hazrat Husayn رضى الله عنه? Is it not because he was the grandson of the dear Messenger of Allah ﷺ? Then why disobey the instructions of the Messenger of Allah ﷺ?

The Holy Prophet ﷺ said that a woman cannot mourn anyone besides her husband for more than three days. And, a man is not permitted even that much. Then why this mourning after fourteen hundred years? Will Hazrat Husayn رضى الله عنه be happy with those who defy the wishes of his grand father? Will the Holy Prophet ﷺ intercede for those who disobey him and bring in new things in his religion? In fact, we know from *Hadith* that those who have made changes in Islam will be removed away from the spring of *Kauthar*. The Prophet ﷺ will say, "Away! Away! those who changed my religion after me!" (*Mishkat*)

In al-Maudu'at al-Kabir, Mulla Ali Qari رحمه الله عليه has written:

(١٢١) وَقَدْ اَشْتَهَرَ عَنِ الرَّوَّافِضِ فِي بِلَادِ الْعَجَمِ مِنَ الْخُرَّاسَانِ
وَالْعِرَاقِ بَلْ فِي بِلَادِ مَاوَرَاءِ النَّهْرِ مُنْكَرَاتٌ عَظِيمَةٌ مِنْ لُبْسِ السَّوَادِ
وَالدَّوْرَانِ فِي الْبِلَادِ وَجَرَحَ رُؤُسِهِمْ وَابْدَانَهُمْ بِأَنْوَاعٍ مِنَ الْجَرَّاحَةِ
وَيَدْعُونَ بِأَنَّهُمْ مُجِبُّوْاهِلَ الْبَيْتِ وَهُمْ بَرِيْثُونَ مِنْهُمْ (صفحه ١٠٥ مجتباي)

(121) "In the lands of the non-Arabs, the Rawafid (Shias) initiated many gravely sinful deeds. These lands include Khurasan, Iraq, and whatever is behind the rivers. The deeds that they have introduced include the donning of black clothes and they roam about in the cities injuring their heads and bodies in different ways. And they claim to be lovers of the *ahl - Bayt* (people of the house of the Prophet ﷺ) while they are fed up of these people." We find this in *Fataawa Alamgir*.

ISLAM DOES NOT RECOGNISE MOURNING BY MEN AT ANY TIME

وَيُكْرَهُ لِلرَّجُلِ تَسْوِيْدَ الشَّيَابِ وَتَمْزِيْقَهَا لِلتَّعْزِيَةِ (فتاوى عالمگیری)

It is not lawful for men to wear black clothes and tear them up on the pretext of mourning.

The Holy Prophet ﷺ said:

أَنَا بَرِيءٌ مِمَّنْ خَلَقَ وَصَلَقَ وَخَرَقَ

"I am fed up with him (who in mourning) someone dead, shaves his head, shouts aloud, and tears off his clothes." To tear off one's clothes is unlawful for men and women alike.

We all know that the Messenger of Allah ﷺ departed from this world after the religion of Islam was perfected.

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا (ما نده)

This day have I perfected your religion for you and completed my blessing on you and have approved

Al-Islam as a Din (code of life) for you.

When we say that Islam is a perfect religion, we know that it has specified clearly what is lawful and what is unlawful and what deeds earn reward and what deeds call for punishment. It has shown clearly how one may live and has guided us how to act in different situations of our life. Now, none is authorised to add any duty or declare anything lawful as unlawful and anything that is unlawful a lawful. *Shari'ah* does not permit men to mourn anyone while it prescribes a mourning of four months ten days for women whose husbands die. She is also permitted to mourn any other relative for three days. Then how is it that men mourn and wear black clothes in mourning and women to mourn in ways not approved by *Shari'ah*? *Shari'ah* has not placed any restriction on husband and wife having intercourse in the month of Muhurrum. It does not disallow anyone to don clean clothes or to apply henna or adorn oneself. What Allah has made lawful, why should anyone deny it to himself? Why must we forgo guidance that Qur'an and *Hadith* give us and push ourselves into the wrong way. The Qur'an says:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ اذِنَ لَكُمْ أَمْ

عَلَى اللَّهِ تَفْتَرُونَ (سوره، يونس)

"Say: "Have you considered what sustenance Allah has sent down for you, and you have made some of it unlawful and some lawful? "Say: Has Allah permitted you, or do you forge a lie against Allah?" (yusus 10:59)

COMMANDS AND RULES OF *HIJAB*
(VEIL, COVERING)

WOMAN IS TO BE KEPT INDOORS

(١٢٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ
قَالَ الْمَرْأَةُ عَوْرَةٌ فَإِنَّمَا إِذَا خَرَجَتْ مِنْ بَيْتِهَا اسْتَشَرَ فِيهَا الشَّيْطَانُ
وَأَنَّهَا لَا تَكُونُ أَقْرَبَ إِلَى اللَّهِ مِنْهَا فِي قَعْرِ بَيْتِهَا (رواه الطبراني في الأوسط
ورجاله رجال الصحيح)

(122) Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said "A woman is one to be kept indoors. Surely when she emerges from her house, the devil eyes her and it is certain that a woman is nearest to Allah when she is inside her home." (*Targhib wat Targhib*)

This *Hadith* tells us that a woman is to be kept indoors. As a woman she must remain in '*aurah*' that means hidden. The woman who come out of it has comes out of the feminine limits. When she comes out of her home the devil gazes at her with wide open eyes. It means that the devil prompts men to enjoy looking at her get up, appearance, beauty and dress.

This *Hadith* also tells us that the women who long for nearness to Allah remain within their homes avoiding to go out as far as possible.

Islam requires women to stay indoors and they may emerge from their homes in exceptional cases of necessity when they are bound by certain restrictions. For example, she must not apply fragrance, she must not walk in the middle of the path, she must wrap a thick sheet round her body. (it is enough to keep the eyes open to see the way.) If a man's gaze falls on a *ghair* - *mahram* woman or a woman's on such a man, then the gaze must be turned away immediately. If a woman is compelled by circumstances to speak to a stranger

COMMANDS AND RULES OF *HIJAB*
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(man) then she must not speak in a soft, mild tone and a woman may not travel without a *mahram*. The *mahram* must be trustworthy. It is not correct to travel with a *mahram* who is a habitual sinner or untrustworthy. She is not permitted to stay alone in any place or spend a night in the company of a *ghair mahram*. (*Mahram* and *ghair mahram* have been defined previously.)

DANGERS OF CO-EDUCATION

Parents send their daughters to schools and colleges. First of all, this is in defiance of the commands to keep them at home. Women may only go out of their homes when it is absolutely necessary and under certain conditions. However, they emerge from their houses unveiled and fully adorned, having applied fragrance. The girls then go to the same institutions where boys go. It is in one classroom that boys and girls, men and women sit unveiled. To cap it all, those who undertake Islamic studies, violate the dictates of Islam during their studies. If this is pointed out to them, they dismiss the objections as absurd. They pay no attention to the verses of the Qur'an and the *Ahadith* on observance of *Hijab*. May Allah guide them.

ISLAM CALLS FOR CHASTITY.

Islam calls upon Muslims to observe modesty and be chaste. It proscribes living like animals. It has set limits to attaining natural desires, innate to human beings. It has not allowed men to behave like animals and eat what they like behave as they choose, and look where they wish. Some people who call themselves Muslims (who may be experts in modern sciences) advocate irreligious teachings in imitation of the Christians, Jews and Atheists or on their prompting. When they are told of the rules of *Hijab* they ridicule them even if the Qur'an and *Hadith* are quoted. They call it a sign of progress to shun the veil and allow women to move about with men, in clubs etc.

PROGRESS THAT IS PRAISEWORTHY:

While it is true that woman is a weaker sex and is not quick to understand but she is easily deceived into believing that the veil hampers progress and is the idea of the religious teachers. She then moves about unveiled

before strangers in public places. She regards shameful practices as modern behaviour. Every one talks of progress but no one cares to know what progress is commendable and what must be shunned. Is it in any way beneficial to move about among strangers unveiled --- Is it a sign of progress or is nobility attained thereby? On the contrary, it brings humanity on the brink of disaster and gives rise to shamelessness. Is predominance of bad things the same thing as progress? This is what the devil and his accomplices work for. Allah and His Messenger and the Believers do not like it.

The Command To Lower One's Gaze:

It is the gaze that draws most a man to a woman and a woman to a man. The Qur'an has commanded both of them to keep down their gaze.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى
لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ٥

Say (O Prophet) to the believing men that they lower their gaze and guard their private parts. That is purer for them. Surely Allah is Aware of what they do. (*an-Nur*, 24: 30)

Then addressing the women it said:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

And say to the believing women that they lower their gaze and guard their private parts, and display not their adornment except what appears thereof.-----
(*an-Nur*, 24: 31)

These verses ask both men and women to lower their gaze and guard their private parts. Those who deny the need to veil, ignore the need to know what these verses mean. Obviously, the command to lower the eyes does not mean that one may not see the inanimate objects like trees, stones etc. This command is given because if one misuses one's eyesight there is possibility of misusing the private organs. Even the *mahram* men and women are not allowed to look at each other keeping within limits and not to enjoy the sight. They are not

allowed to look at every part of the body. (We will speak on this shortly)

Hazrat Jarir bin Abdullah رضى الله عنه said, "O Messenger of Allah ﷺ, what is the command regarding an unintentional gaze (on a stranger woman, or man)? The Holy Prophet ﷺ said, "Turn your gaze at that very moment." (Muslim)

Once, the Holy Prophet ﷺ addressed Hazrat Ali رضى الله عنه "Do not cast a second look after the first look. There is no sin on the first look because that was unintentional. The second look is not lawful. (Mishkat)

If someone happens to cast a look at a *ghair mahram* woman, he must turn away his glance otherwise it would be termed a second look that is intentional and punishable. When the veil is not observed, men and women go on ogling at each other. If one guards his glance, the private parts are also guarded. Further, the continuous gazing at the other sex is itself adultery as we shall see shortly.

Some ignorant people say that the Qur'anic verse quoted above allows the face and hands of a woman to be left uncovered when it says "Except what appears thereof." They do not know what the commentators say about it.

COMMENTRY OF إِلَّا مَا ظَهَرَ مِنْهَا

Hazrat Ibn Mas'ud رضى الله عنه said that it means the upper garments that are worn over a woman's garments to veil herself.

Badawi is quoted in *Tafsir Mazhari* that this exception is during *Salah*, if the face and hands up to the wrists are left open during *Salah*, the *Salah* are valid and there is no permission to uncover these portions before a stranger. The *Tafsir Mazhari* also points out that if these organs are meant then if they are uncovered out of necessity without adornment in mind then it is excepted. It is also written there that a free woman may uncover these parts only during *Salah* because a woman can not expose her face before a *ghair-mahram* as is clear from these words of the Qur'an:

يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَا بَيْنَهُنَّ

"Draw their outer garments close round them(when they go out on purpose). (al-Ahzab, 33:59)

Hazrat Abdullah bin Umar رضى الله عنه has explained this to mean that a woman may keep her face and palms uncovered. If we go by this explanation even then a woman is not allowed to keep her face or hands uncovered before a *ghair mahram*, as people cite it. The exception mentioned here allows a woman to uncover her face so that she does not have difficulty in hiding it as she has for the rest of her body. There is mention of opening it or not before a *ghair mahram*. The verse allows for the face to be uncovered but it does not permit a woman to uncover her face intentionally before a *ghair mahram*.

The grammatical construction using the verb in a particular Arabic form implies that a woman may uncover her face out of necessity but a stranger must not stare at her or keep looking at her. The first verse is specific in asking men to keep their gaze lowered. It is then that the command is addressed to the women. It follows, therefore, that if women do not cover their faces for some reason or because they do not observe the veil, men must not look at them intentionally.

We have commented on this reference to the Qur'anic verse at length because those who demand proof of the Qur'anic directive get it. The verse quoted above says first that the gaze must be lowered and then directs women to shun adornment before strangers.

WOMEN MUST STAY AT HOME:

The Qur'an tells us:

يَا أَيُّهَا النَّبِيُّ لَسْتَ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا وَقَرْنَ فِي بُيُوتِكُنَّ
وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

O wives of the Prophet, you are not like any other woman. If you are God-fearing, be not too complaisant of speech, lest one in whose heart is disease should yearn (for you); and speak

(straight-forwardly) just words. And stay in your houses, and display not your adornment like the displaying of the (time of) former paganism; and establish *Salah* and pay the *Zakah* and obey Allah and His Messenger.....(al-Ahzab, 33:32,33)

The first command that is given through these verses is that when it is necessary to speak to the *ghair mahram*, the tone must not be friendly and the speech polite. Just as a man is attracted by appearance and movement of a woman so too he can be lured by speech. Women are naturally soft-spoken and their tone of speech is amiable and beautiful. When speaking to strangers they must adopt a coarse tone and a very formal style. This will repel any stranger whose intentions are doubtful.

The second command is that women must stay indoors. The place of a woman is her home. When she has to go out for things that *Shari'ah* has permitted to leave her house for, she must veil herself properly. The verse makes it clear that it is not correct for a woman to go out of her home unnecessarily even if she veils herself. Even the clothes may be kept concealed from *ghair mahram*.

PROHIBITION TO MOVE ABOUT IN THE MANNER OF THE FORMER PAGANISM

The third command is not to display their adornment like the displaying of time of Former Paganism. This refers to the (Days of) ignorance found among the Arabs before the Prophet ﷺ was sent. The women of those days moved about in the market places unveiled, shamelessly before strangers. The same thing is found now-a-days among women who claim to be Muslims. So-called reformers advocate giving up of the veil and moving towards the days of old ----- Ignorance. It was to eradicate it that the Qur'an was revealed:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۖ

And when you ask them (the Prophet's wives) of any goods, ask them from behind a curtain..... (al-Ahzab, 33: 53)

Many people raise the point that the address is to the wives of the Holy Prophet ﷺ (and may Allah be pleased

with them). This is because they are ignorant of *Shari'ah*. They do not know the style of the Qur'an, it addresses someone in particular but the command is for everyone concerned. The companions رضى الله عنهم, the *khaliphas* after them (the caliphs) and the religious scholars always held that although the Prophet's wives were addressed, all the Muslim women are included in the command. The *Ahadith* and the consensus of the *ummah* also support this thinking. Even a layman who is not very intelligent will see that when the wives of the Prophet ﷺ are told to do a thing it follows that the command applies to all Muslim women, and how could it be supposed that they are allowed to move about even with the veil. When command is given knowing that people will not be disrespectful to the Prophet's wives. It is obvious that every other woman cannot be permitted to roam about outside her home. Men are liable to gaze at them. Can one say that a few women of the Prophet's family are disallowed to leave their houses while all other women may adopt the ways of Pagan days. The command in the verse is to preclude immorality and the Muslim women outside the Prophet's family are more in need of observing this command.

EVERY WOMAN IS REQUIRED TO OBSERVE THE VEIL IN THE LIGHT OF SURAH AL-AHZAB

يَا أَيُّهَا النَّبِيُّ قُلْ لِّ زَوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

O Prophet! Tell your wives and your daughters and the women of the Believers to draw their outer garments close round them (when they go out on purpose). (al-Ahzab, 33: 59)

This verse proves something: First, the wives of the Prophet ﷺ and his daughters and all Muslim women have been commanded to cover themselves fully including their face when they emerge from their home. This proves them wrong who hold that it was only the wives of the Prophet ﷺ who were required to observe the veil. Secondly, this verse proves the statement that the face also is to be covered. This proves too that those

who say that Islam does not ask women to cover their face are wrong.

The Statement of Hazrat Ibn Abbas رضي الله عنه is reproduced in the *Tafsir Ibn Kathir* in explanation of this verse.

أَمَرَ اللَّهُ نِسَاءَ الْمُؤْمِنِينَ إِذَا خَرَجْنَ مِنْ بُيُوتِهِنَّ فِي حَاجَةٍ أَنْ يَغْطِينَ
وُجُوهَهُنَّ مِنْ فَوْقِ رُؤُسِهِنَّ بِالْجَلَابِيبِ وَيُبْدِينَ عَيْنًا وَاحِدَةً

Allah has commanded the believing women to cover their faces with the sheet that they cover their heads with and keep their eyes uncovered to see ahead of themselves when they go out of their home out of necessity.

Thirdly it is required that a large sheet be used for covering up. It is referred to as *jalbab*--- a loose garment, cloak or gown but translated in Urdu as a large sheet of cloth. Burqa is a modern form of *jalbab*. It is wrong to say that *burqa* is not prescribed in Islam. Some people also say that this command was to face the emergency when the hypocrites caused mischief; they contend that this command stands abrogated because there is no fear from the hypocrites now. The truth is that this command was given to forestall immorality and corruption. Today, there is more possibility of these things happening and there are many instances of men staring at women. Rather, it is more important today to observe this command than it was earlier. A verse of the Qur'an may have been revealed under certain circumstances but the command it carries is of universal character.

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Surely in that is an admonition to him who has a heart, or gives ear while he is mindful. (Qaf, 50:37)

A MISUNDERSTANDING CLARIFIED:

Some people concede that Islam prescribes the veil but they assert that it does not ask that the face be covered by a woman. May we ask them why is it, then, why men and women are required to lower their gaze? It is the face that attracts most and it is indeed the seat of

beauty. The verse of *sur'ah al-Ahzab* clearly asks for the face to be covered and some people have misunderstood the exemption allowed for ritual *Salah* during which a woman has to cover her body except the face, wrists the feet up to the ankle. The rest of her body is to be properly covered so that every hair is also invisible. This ruling is found in the condition of *Salah* not in the subject of veil, in the books of jurisprudence. To be allowed to offer *Salah* with the face visible may not be taken as a permission to let strangers see the face. The jurists and scholars may have foreseen this because when this ruling is given in *Dar-Mukhtar*, it is also stated.

وتمنع المرأة الشابة من كشف الوجه بين رجال لا لانه عورة بل

لخوف الفتنة (در مختار، شامی صفحہ ۶۸۴، ج ۱)

A young woman will not be allowed to uncover her face before a stranger. It is not that the face has to be covered while offering *Salah* but that there is possibility of corruption and mischief (if the face is not covered before a stranger).

Shaikh Ibn Hammam رحمة الله عليه when describing the conditions of *Salah* in *zad ul faqir* writes:

وفي الفتاوى الصحيح ان المعتبر في فساد الصلوة انكشاف ما

فوق الاذنين وفي حرمة النظر يسوى بينهما اى ما فوق الاذنين

وتحتهما

The books of rulings tell us that the correct procedure is that if the portion above the ears uncovers, the ritual *Salah* becomes void (it means, the head and the hair). The command on a stranger observing the portion above the ears and below the ears (the face) is the same in both cases. That is, it is forbidden to see both portions. Many people in spite of being religious-minded and approving the veil, argue that the religious leaders have made the rules of veil stringent. They toe the line of the disbelievers. It is the way of the devil that he causes people to take every command that they do not like to follow as framed by the scholars. Then, these people say that they did not decry Islam or

who say that Islam does not ask women to cover their face are wrong.

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the Qur'an but they had rejected the wrong interpretation of the scholar. Had these people taken the trouble to sit with scholars and find out the truth, they would have known that the ulama do not prescribe anything on their own. It is only that the ulama have before them everything Islam teaches and hence they arrive at a decision in the light of this knowledge. They know the various commands and the exceptions. Those who do not have a proper education and knowledge but are trained in schools and colleges put the blame on the religious scholars every time they decide they will not obey a command. They do not see that the commands they obey have been explained to them by these very religious scholars. Will they behave in the same way on the Day of Resurrection?

OBSERVANCE OF THE VEIL IN THE TIMES OF THE PROPHET

(١٢٣) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثًا يُبْنَى عَلَيْهِ بِصَفِيَّةَ بِنْتُ حِمْيٍ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ أَمَرَ بِالْأَقْطَاعِ فَأُلْقِيَ فِيهَا مِنَ التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتُهُ فَقَالَ الْمُسْلِمُونَ إْحْدَى أُمَهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ فَقَالُوا إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَهَاتِ الْمُؤْمِنِينَ وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ فَلَمَّا ارْتَحَلَ وَطَأَلَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ (رواه البخارى)

(123) Hazrat Anas رَضِيَ اللَّهُ عَنْهُ said that the Holy Prophet ﷺ stayed between Khyber and Madinah for three days. Hazrat Safiyah رَضِيَ اللَّهُ عَنْهَا was with him all these three days. (the wedding feast was held there in the wilderness) There was not any meat or such thing in the feast. The Holy Prophet ﷺ asked for the leather dining cloth to be spread on the ground. Dates, cheese and refined butter were placed on it. (Hazrat Anas said further that) he invited people who ate the food. (These were those who had not known about the wedding). People were unaware whether the Prophet ﷺ had married Safiyah رَضِيَ اللَّهُ عَنْهَا or taken her

as a slave-girl. They agreed that if she was asked to remain in the veil, she was his wife otherwise she was a slave girl. Thus, when the Prophet ﷺ began his journey, she was accommodated with the Prophet ﷺ behind him on his animal and she was made to wear the veil. (Thus it was apparent that she was one of his wives).

In the year 7 AH, the Battle of Khyber was fought. (the father of Hazrat Safiyah Huyyay bin Akhtab was there. Her husband was killed.) Hazrat Safiyah was among those taken prisoners. The Holy Prophet ﷺ set her free and married her. It was known well to the Companions that a free woman must observe the veil. Therefore, they concluded that if Hazrat Safiyah wore the veil she was the Prophet's wife otherwise his slave-woman. So when they saw that she wore the veil, they understood that she was the wife of the Prophet ﷺ. If the veil was not being observed at that time, the Companions رَضِيَ اللَّهُ عَنْهُمْ would never have taken this view.

The slave woman mentioned in the foregoing lines is according to *Shari'ah*. When women among prisoners of war are given to the warrior by the Commander of Faithful, they are slave-women in the eyes of *Shari'ah*. Since the time the Muslims have given up *Jihad*, they do not have slaves or slave-women as recognised by *Shari'ah*. The women who work as domestic servants are not slave-women. They are required to wear the veil as any free woman. In the same way, it is necessary to observe the veil before those domestic servants who have attained adulthood or are about to attain it. How shameful it is that our daughters and daughters-in-law do not veil themselves before the servants.

WEDDING AND ITS FEAST DURING JOURNEY:

The incident related in the *Hadith* under discussion teaches another lesson too. The Holy Prophet ﷺ married during a journey, gave the wedding feast and spent the wedding night during this journey. Today, we have made marriage an elaborate affair. To be able to do it as per the custom we have enforced upon ourselves, the marriage has to be delayed and heavy borrowings made, friends and relatives are invited from nearby and

far off incurring heavy expenditure. Dresses and jewellery are prepared and other formalities gone through. To marry according to *Sunnah* is considered below dignity. The feast that the Prophet ﷺ gave was simple and not even meat was served. This will enable even a poor man to give a feast.

THE VEIL MUST BE OBSERVED DURING DIFFICULTY TOO

(١٢٤) وَعَنْ قَيْسِ بْنِ شَمَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ
امْرَأَةً إِلَى النَّبِيِّ ﷺ يُقَالُ لَهَا أُمُّ خَلَادٍ وَهِيَ مُتَنَقِّبَةٌ تَسْأَلُ عَنْ ابْنِهَا
وَهُوَ مَقْتُولٌ فَقَالَ لَهَا بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ جِئْتِ تَسْأَلِينَ عَنْ
ابْنِكَ وَأَنْتِ مُتَنَقِّبَةٌ فَقَالَتْ إِنَّ أُرْزَأُ ابْنِي فَلَنْ أُرْزَأَ حَيَّائِي فَقَالَ رَسُولُ
اللَّهِ ﷺ إِنَّكَ لَهْ أَجْرُ شَهِيدَيْنِ قَالَتْ وَلِمَ ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ
لِأَنَّهُ قَتَلَهُ أَهْلُ الْكِتَابِ. (رواه أبو داود في كتاب الجهاد)

(124) Hazrat Qays bin Shammās رضي الله عنه said that a woman named Umm Khalid came to the Prophet ﷺ. She had come to ask concerning her son who was martyred in a battle; while she had the veil over her. One of the companions remarked, "You have come to ask about your son yet you have worn the veil!" She retorted, "If I am disturbed because of my son, I am not going to be disturbed by abandoning modesty." The Messenger of Allah ﷺ (in answer to her query) said, "Your son! He has earned a two-fold reward." She asked, "Why is that, O Messenger of Allah ﷺ?" He said, "It is so because he was killed by one of the people of the Book." (Abu Dawood)

This event also gives the lie to the westernised modernists who reject the veiling of the face. It emphasises that it is necessary to observe the veil under all circumstances. In times of joy or sorrow, a woman is not allowed to come before a stranger without wearing the veil. Many men and women seem to set aside the rules of *Shari'ah* at times of sorrow and distress. For instance, *Shari'ah* disallows us to wail when someone dies but women cry loudly when the corpse of a dead relative is taken away. They go out of the house after the

corpse while they are unveiled. We must remember that the rules of *Shari'ah* are to be observed even when one is angry, happy or distressed.

THE VEIL MUST BE OBSERVED DURING TREATMENT

(١٢٥) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا
عَنْهَا اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ فَأَمَرَ أَبَا طَيْبَةَ أَنْ
يُحْجِمَهَا قَالَ حَسِبْتُ أَنَّهُ كَانَ أَخَاهَا مِنَ الرِّضَاعَةِ أَوْ غُلَامًا لَمْ
يُحْتَلِمْ. (رواه مسلم)

(125) Hazrat Jābir رضي الله عنه reported that Hazrat Umm Salamah رضي الله عنها sought the permission of the Messenger of Allah ﷺ to be cupped. He ordered Abu Taybah to cup her, Hazrat Jābir said that he thought he was her foster-brother, or a lad who had not reached the age of puberty. (Muslim)

This *Hadith* makes it obvious that it is necessary to observe the veil when a woman gets treatment. If it was not necessary to observe the veil before a physician, Hazrat Jābir رضي الله عنه would not have mentioned that Abu Taybah رضي الله عنه was her foster-brother or a lad not yet adult. In these days, however, those women too who are otherwise particular about the veil become lax in observing it when undergoing medical treatment. According to this *Hadith* a *mahram* may be sought for the treatment of a woman; if he is not found, a woman may be treated by a stranger.

TO UNCOVER THE SATR FOR TREATMENT:

(*Satr* is the name given to the portion of a person's body that must be kept hidden by men and women from strangers.)

When being treated by a stranger, an important principle of *Shari'ah* must be respected. It means that a physician must see only that much of his patient's body as is necessary for the treatment. If a doctor can treat by feeling the pulse and asking the patient about his complaint, then he must not examine any part of his body or touch it. In the same way when treating a

wound, he must not see beyond the wounded portion. If the eye, nose or teeth are to be examined, it is not necessary to uncover the whole of the face. A woman must show only that much of her body as is necessary and this applies before a *mahram* physician too because even he is not permitted to see every part of a *mahram* woman. A woman must not uncover her stomach, back or thighs before a *mahram* even. When there is a wound, a physician ---- *mahram* or *ghair mahram*----- must examine no more than the wound and he must not see any other area of her body. It can be done by wearing an old dress and cutting it off where the wound is so that the remaining part is kept covered and unseen. A woman cannot uncover her body between her navel to below her knees even before another woman; therefore the same procedure must be used before a lady physician if there is a wound in this portion of her body. It must be remembered that no one apart from the doctor may see the effected portion, therefore, any attendant must not see it unless he is one permitted by *Shari'ah*.

This is applicable to male patients too because even a male is not allowed to show or to see another male between his navel and the knees. Other men besides a physician may not see. This applies to injections too; only that much area must be uncovered where it is to be applied.

Ruling:

When a woman is pregnant, she may not uncover her body between the navel and the knees even before her nurse for massaging. She may put over her a sheet.

CARELESSNESS DURING CHILDBIRTH:

At the time of childbirth, the woman must not be undressed and the nurse may only see the portion necessary. Any other woman, whether mother or sisters, must not see at all because it is not necessary for them to do so.

RULING:

If the nurse or midwife is a non Muslim, the woman must not uncover her head before her. It is not allowed to a woman to uncover her body

except her face, hand to the wrists and feet up to the ankles before a non-Muslim woman. This goes for every non-Muslim woman be a sweepress, or a lady doctor. Some women go to male doctors for childbirth. When a woman is not allowed to look at another except the necessary portion, how can a male doctor be justified to do so. Further, the more a man is distanced in relationship the more the prohibition. The first choice for a pregnant woman is a Muslim female. Then, a non-Muslim Female. Then if a male doctor has to be consulted, a Muslim male doctor may be asked to examine. As a final resort a non-Muslim male doctor may be approached. It should not be the other way round. Again, it is not acceptable that a doctor and nurse are required at the time of childbirth because children were born even before this when doctors did not do this job. Today too those women who value modesty continue to give birth to children without a doctor attending them.

CAUTION:

When they buy bangles, some of the women get the seller to put them on their forearms. This is wrong and sinful because a woman has to give her hand to him and this is not out of necessity; therefore, it should not be done.

VEIL MUST BE OBSERVED WITH MALE MEMBERS OF THE IN-LAWS

(١٢٦) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِيَّاكُمْ وَالْدُخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَرَأَيْتَ الْحَمَوَ قَالَ الْحَمَوُ الْمَوْتُ. (رواه البخارى ومسلم)

(126) Hazrat Uqbah bin Amir رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "Do not go where (*ghair mahram*) women are." Someone asked, "Messenger of Allah, what do you say about the male relatives of a woman's husband?" He said, "The (male) relatives of a woman's husband are death." (*Muslim, Bukhari*)

We must pay the greatest attention to the words in this *Hadith* where the Holy Prophet ﷺ compared the

male in-laws to death. This means that a woman must veil herself before the brothers of her husband and his sister's husband, and his other male relatives. While she is required to wear the veil before every *ghair mahram*, it is more important to observe it before these men. The reason is that these people visit the homes often and everyone converses and moves about freely. Intimate relationship with these relatives develops easily. This is why the Holy Prophet ﷺ asked women to be more watchful before these relatives. She must keep away from them as one keeps away from death. Men are also required to distance themselves from the wives of their brothers.

قال في اللغات والمراد وتحذير المرأة منهم كما يحذر من الموت فان الخوف من الاقارب اكثر والفتنة منهم اوقع لتمكنهم من الوصول والخلوة من غير نكير

Some women bring up a younger brother of their husband from his childhood. When he grows up, they do not wear the veil before him arguing that they had brought him up and could not veil themselves before him. It is sinful to disobey *Shari'ah* and then daring of a person to argue in support of his behaviour. The Messenger of Allah ﷺ has called the brother of a woman's husband 'death' and she finds it necessary to come before him unveiled; what a Muslim!

For a woman to wear the veil is a rule of *Shari'ah*. It is not imposed by the husband. Some women wrongly suppose that they may veil themselves only before whom their husbands ask them to wear the veil; whether it is a husband or any other relative, he cannot permit a woman to commit sin and she is not allowed to obey him when he says so.

THE COMMAND TO VEIL BEFORE THE BLIND

(١٢٧) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ ﷺ وَمِيمُونَةُ إِذَا قَبِلَ ابْنُ أُمِّ مَكْتُومٍ فَدَخَلَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ

ﷺ اِحْتَجِبَا مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ ﷺ أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا فَقَالَ رَسُولُ اللَّهِ ﷺ أَفَعَمِيَا وَإِنْ أَنْتُمَا أَلَسْتُمَا تُبْصِرَانِهِ. (رواه احمد والترمذى و ابو داود)

(127) Hazrat Umm Salamah رضى الله عنها reported that she and Hazrat Maymunah رضى الله عنها were with the Messenger of Allah ﷺ when Hazrat Abdullah Ibn Umar Maktum رضى الله عنه arrived. The Messenger of Allah ﷺ said, "Veil yourself before him." Hazrat Umm Salamah رضى الله عنها said, "Messenger of Allah! Is he not blind? He does not see us." The Messenger of Allah ﷺ said, "Are you two blind (too)? Do you not see him?" (*Abn Dawood*)

This *Hadith* tells us that women too must avoid looking at men. Hazrat Abdullah رضى الله عنه a blind Companion, was a righteous man. The two wives of the Prophet ﷺ were also upright women. In spite of that the Prophet ﷺ commanded his wives to veil themselves before him and not look towards him. Observe, there was no possibility of mischief yet the Prophet ﷺ asked that the veil must be worn. How then women be allowed to gaze at men. A woman is excused an unintentional look at a stranger but she is disallowed to look at a man intentionally. We have already seen the verse of *surah an-Nur* requiring men and women to lower their gaze. This also makes very clear that the habits and customs in marriage parties are wrong when the bridegroom is brought among women who joke with him. These women include *ghair mahram* neighbours, distant relatives and sisters of the bride. Afterwards, these women comment on the bridegroom's appearance.

LOOKING AT SOMEONE WITH BAD INTENTION INVITES CURSE

(١٢٨) وَعَنِ الْحَسَنِ مُرْسَلًا قَالَ بَلَّغْنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَعَنَ اللَّهُ النَّاطِرَ وَالْمَنْظُورَ إِلَيْهِ. (رواه البيهقى فى شعب الايمان)

(128) Hazrat Hasan al Basri رحمه الله عليه said that he had learnt of the *Hadith* that the Messenger of Allah ﷺ said, "The curse of Allah be on the one who looks and the one who is looked upon." (*Bai Haqi*)

This is a comprehensive *Hadith*. It establishes a rule that every unlawful gaze is worthy of curse. The curse falls on the person who ogles, it also falls on one who places himself or herself in such a way that he or she may be seen in a manner disallowed by *Shari'ah*, or who uncovers that part of his or her body that should be kept covered.

TO REMAIN AT A PLACE WHERE ONE IS EASILY SEEN BY THE OTHER SEX IS BLAMEWORTHY:

If a woman goes to a public place without wearing the veil so that strangers see her, then those men who see her, and the woman herself will be cursed. Similarly a woman who sees men from her home is cursed. She is also liable to curse because she affords an opportunity to men to see her. If a woman shows to another woman her body between the navel and the knees, the whole of this area or part of it, then she and the one who looks at it are both cursed. Similarly if a man shows to another man this much or any part of his body, both of them are cursed. Again, if a woman bares her stomach, back, thighs or knees before her *mahram* (father, brother, etc) then too she and the other man who looks are cursed. In many westernised homes, women imitate western women and wear in the home only a long thin frock without trousers. The thighs and knees are visible before men and servants too (employing whom in the homes is unlawful). This causes curse to descend on all the members of the house.

IT IS DISALLOWED TO STAY ALONE WITH GHAIIR-MAHRAM OR TO SPEND A NIGHT TOGETHER

(١٢٩) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَا

يَخْلُونُ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ. (رواه الترمذی)

(129) Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said "When a man is alone with a woman, then there is a third besides them, the devil." (*Tirmizi*)

The devil tempts a man to sin. When a man is alone with a stranger woman, he tempts both of them to sin.

This is why the Holy Prophet ﷺ disallowed the sitting together of a man and a woman who are not *mahram*. It is necessary to obey this command strictly whether the two are teacher and student, mentor and disciple, or cousins. It is a sin to meet a *ghair-mahram* when no one is present.

(١٣٠) عَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا

لَا يَبِيتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ تَيْبٍ إِلَّا أَنْ يَكُونَ نَكَاحًا وَذَا مَحْرَمٍ. (رواه

مسلم)

(130) Hazrat Jaber رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "Beware ! No man must spend the night with a woman who has no husband unless he has married her or he is her *mahram*." (*Muslim*)

This *Hadith* disallows any man to stay the night with a woman who is not his wife or *mahram*. It is disallowed to stay alone with a *ghair mahram* woman at any time, but it is particularly disallowed to be with her at night. This prohibition embraces all *ghair mahram*, the brothers of a husband, his sister's husband, or a cousin. Normally women go to them when they are alone and they do not wear the veil. Both men and women are given this command. Men are stranger and if they visit a woman who is alone, she will not be able to get him out of the house. The words of the *Hadith* are addressed to a man for this reason. If a man disobeys this directive, the woman must go away from there leaving the man alone. The words of the *Hadith* refer to a woman who has no husband so a widow and an unmarried woman are referred to.

Allama Nawawi رَحِمَهُ اللَّهُ عَلَيْهِ has written in his explanation to the *sahih Muslim* that a widow is mentioned because men who intended to marry or who harbour evil thoughts normally visit the widows believing them to be helpless. They do not dare to visit an unmarried girl and she too will not allow them the visit nor will her family permit anyone. He has also written that a man is disallowed to spend the night with a widow although carelessness is shown in visiting widows; therefore, the prohibition is greater where virgins are concerned.

THE VEIL BETWEEN MEN AND BETWEEN WOMEN

(١٣١) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ وَاحِدٍ (رواه مسلم)

(131) Hazrat Abu Sa'id رضي الله عنه said that the Messenger of Allah ﷺ said, "No man must see another man's private parts, and no woman must see another woman's private parts; and, no two men must sleep in the nude under one sheet of cloth nor must two women sleep naked under one piece of cloth." (*Muslim*)

Just as a woman veils herself from a man so must she veil herself from another woman, and a man must cover himself before another man. There is some difference, however. The portion of his body a man must hide from another is from the navel to below the knee. Many close friends do not hide this portion of their bodies from one another. This is forbidden. The portion of a woman's body is forbidden to be shown to and seen by another woman. Besides, a woman is forbidden to uncover her body or hair before an unbelieving woman, except her face and hands to the wrist and feet to the ankles. A few days after childbirth, the woman is given a bath; at that time the women of the house give her the bath and her body is uncovered. This is very shameful and a forbidden deed.

RULING:

It is wrong to touch the portion of another's body that is to be kept covered. Thus, a man may not touch another man between the navel and knees, even if a cloth is placed over it and he has his hands under it. In the same way, a woman is not allowed to feel or touch another woman between the naval and below the knees. It is for this reason that both men and women are forbidden from sleeping undressed with another of the sex under

one piece of cloth.

MODESTY AND FAITH ARE INTER-LINKED

(١٣٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ الْحَيَاءَ وَالْإِيمَانَ قُرْنَاءُ جَمِيعًا فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ (رواه البيهقي في شعب الإيمان)

(132) Hazrat Abdullah Ibn Umar رضي الله عنه reported that the Prophet ﷺ said, "Indeed modesty and faith are complementary when one of them is lifted, the other also gets lifted." (*Bay Haqi*)

Modesty is the main quality of a Believer. Those people who are unacquainted with the teachings of the Prophet ﷺ have nothing to do with modesty and faith. These qualities are complementary; either both are found in a person or none. The giving up of the veil and things associated with it are qualities borrowed from the unbelievers. Muslims have imitated them and these qualities have found their way among us. These people have preferred the ways of the unbelievers to the ways of the Holy Prophet ﷺ. These people wish to bring the Muslim women out of the veil but cannot reject the commands of the Qur'an and the *Hadith*. They cannot say that they have given up Islam. They have brought Muslim women into the open and clothed them in shameless garments. Some of them have lost their faith and some have in them yet a semblance of faith. They are however going away from Islam and the saying of the Holy Prophet ﷺ that faith and modesty are complementary is being proved correct.

According to Hazrat Abdullah bin Mas'ud رضي الله عنه the Messenger of Allah ﷺ said,

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْوَلِيِّ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ (بخارى)

"Indeed, among the sayings of the Prophets عليهم السلام who have been before, that have reached us is that when you are shameless you may do what you like." (*Bukhari*)

Thus we know that all the previous Prophets عليهم السلام taught their people to adopt modesty. Those people who claim that they follow their Prophets عليهم السلام are liars because they are immodest and shameless. A shameless man cannot be said to be following any Prophet عليه السلام. The Holy Prophet ﷺ said,

أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ (ترمذى شريف)

Four things are (essential) in the way of life of the Messengers ---- to be modest, to apply fragrance, to use the siwak (brush teeth) and to marry. (Timizi)

The Messengers are the most loved creatures of Allah. They were modest and taught their people to adopt modesty. The people who are shameless, they are far from the teachings of Allah and His Messengers but they are nearer to the disbelievers and the sinners. They are the friends of the devil.

This is an era of progress. Modesty and shyness are regarded as defective. Muslims too have gone in this behaviour. They consider those women noble who have thrown aside the veil and move about in tight-fitting dresses displaying their body, to strangers in all public places. May Allah forgive us! This is moving back and they call it progress. Man is no more a noble creature.

Muslim husbands also let their wives give up the veil. Rather, they take them to places where men and women mingle unabashedly. They shake hands with each other and dance in the clubs. The dance they like best is the one in which the wife of a man is coupled with another and the second man's with the first. They consider it backwardness for a man and his own wife to dance together. As it is dancing is wrong. Then it is before other men. Further, it is not only before other men but also with strangers in the presence of the husband. Do these people deserve to live and worthy of Allah's blessings?

May Allah guide us and all Muslims. *Aameen.*

INJUNCTIONS FOR BATHING IN BATHS AND PONDS

(١٣٣) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ بَغِيرِ إِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ حَلِيلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ تُدَارُ عَلَيْهِ الْخَمْرُ. (رواه الترمذى والنسائى)

(133) According to Hazrat Jaber رضي الله عنه the Prophet ﷺ said, " He who believes in Allah and the last Day must not go to the bath without the lower garment on him. He who believes in Allah and the last Day must not send his wife to the bath. And he who believes in Allah and the last Day must not sit on a dining table where wine is served."

Those people who are deprived of the teachings of the Holy Prophet ﷺ are immodest and shameless. Men and women bathed together in the olden days, the Days of Ignorance, but they do so today too, the modern times. In places outside the Hidjaz, there were public Baths where men and women bathed together without any screen between them. It was a custom with them to do so. The Holy Prophet ﷺ forbade men and women to go to these baths but, later on, he permitted men to go there clothed in the lower garment (on the condition that they do not look at each other between the navel and the knees). The women are prohibited from going there to-date. If a woman goes there and bathes with all her clothes on, even then her body will be apparent because of the wetness and men will see her and be attracted towards her.

In this age, we have the clubs where facilities for bathing and swimming are available. Men and women swim together and their bodies are visible to each other. This leads to immodesty. Those who call themselves Muslims pride in becoming members of these clubs. Even if there is an all male club, it is necessary for the swimmers to avoid looking at another man between his navel and the knees. In the same way, it is wrong for a

man to see another's body between the navel and the bottom of the knees. In a wrestling bout or a football game, etc. or for any player to leave it uncovered. It is very sad that even religious minded people overlook this point while watching the games of wrestling, cricket, football etc. The Holy Prophet ﷺ saw a man bathing in the wide open. He went to the culprit and after offering praise to Allah he said, "Allah loves modesty and the observance of the veil." (Abu Dawood)

In those countries where it is common to bathe in ponds, people generally do not observe the veil. It is a very bad custom with them that men and women bathe in the ponds together and wash the clothes. Men look at the bodies of the women although it is forbidden to do so. Among some people when a woman gets old she does not wear enough garments but makes do with a sari that covers some of her lower body and one end of it is put on the head; a shirt or blouse is not worn so the upper portion of her body is naked. Among these women there are Muslim women too. They are deprived of the teachings of our master Muhammad, Messenger of Allah ﷺ. Muslims must adhere to his teachings and Islam does not allow shamelessness at any time. A woman even if she is old has to wear the veil except that when she is very old she may leave her face, hands up to the wrists, and feet up to the ankles uncovered.

The Holy Prophet ﷺ also said that a person who believes in Allah and the last Day must not sit to eat with those who are being served wine. We find today that just as western minded people strive to discard the veil, there are those who have been to the western countries who like to serve wine at their parties. They do not see progress in following the Holy Prophet ﷺ but find it in imitation of the shameless, immodest people of the western countries. The Messenger of Allah ﷺ has ordered us not to sit where wine is served and these so-called followers of Islam make wine a part of the state functions.

Hazrat Abdullah bin Umar رضي الله عنه said that the Messenger of Allah ﷺ said, "The curse of Allah falls on the one who drinks wine, one who serves it, one who sells it, one who buys it, one who produces it, one who

carries it from one place to another and the one to whom it is brought." (Abu Dawood, Ibn Majah)

The Holy Prophet ﷺ has said too,

وَلَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ

"Do not drink wine because it is the key to every evil."

Those people who are regarded very highly in this world indulge in drinking and serving wine to a great extent. They commit every imaginable evil. And, they are not mindful of the curse that descends on them from Allah.

SHARI'AH HAS GIVEN A RULE THAT WILL SAFEGUARD A WOMAN IN TRAVEL

(١٣٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ

لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ

لَيْسَ مَعَهَا حُرْمَةٌ (رواه البخاري)

(134) Hazrat Abu Hurayrah رضي الله عنه said, "It is not lawful for any woman who believes in Allah and the Last Day to travel without a *mahram* a distance covered in a day and a night." (Bukhari)

This *Hadith* asks a Muslim woman not to travel a distance undertaken in a day and a night without a *mahram*. In some versions, she is disallowed to travel at all without a *mahram* and in some versions she is disallowed to travel a distance of three days and three nights without a *mahram*. Prudence demands that a woman may travel any distance only with a *mahram*; however, in view of the relaxation afforded by some *Ahadith* she may when compelled by necessity travel a distance that is covered within three days and nights without a *mahram*. It must be understood that the distance covered in one day and night is 16 miles and in three days and nights 48 miles. If a woman travels by automobile or aeroplane or train, the distance is 48 miles (77 km) that must not be traversed without a *mahram* or husband. A lesser distance may be traversed

without the *mahram*, but it is better to have the *mahram* along.

Allamah Shami رحمه الله عليه writes in his book 'Al-Hajj' referring to *al Bahr ur Raiq* that if a journey is covered in less than three days and nights then it is permitted if there is a pressing need for a woman to travel without a *mahram*. He quotes the ruling of Imam Abu Hanifah and Imam Abu Yousuf رحمه الله عليه that a woman's journey of one day and one night is *makruh* (undesirable, disliked) without her *mahram*. He then writes:

وينبغي ان يكون الفتوى عليه لفساد الزمان (شرح الباب)
ويؤيده حديث الصحيحين لا يحل لامرأة تؤمن بالله واليوم الآخر
ان تسافر مسيرة يوم وليلة الا مع ذي محرم عليها وفي لفظ لمسلم
مسيرة ليلة وفي لفظ يوم

The ruling must be given accordingly (that a woman cannot travel alone a journey of one day and one night) because people are wicked now. The *Hadith* carried by *Bukhari* and *Muslim* support this view. Its words are: "It is not lawful for a woman who believes in Allah and the Last Day to travel a distance covered in a day and a night without a *mahram*." A version in *Muslim* has the words "in a night" instead of "in a day and a night," and another has the words, "in a day."

In order to be careful, a woman must be stopped from travelling even less than three days and three nights without a *mahram* or her husband if the journey is not obligatory.

If the journey for *fard Hajj* takes less than three days and three nights, a husband cannot stop the woman from proceeding without a *mahram* (because it is an obligatory performance). This is found in the books of jurisprudence. A *mahram* is one whom a woman can never marry, because of relationship through blood or fosterage or marriage. A woman may travel with her husband too.

It is reported in *At-Tarhib wat-tarnib* on the authority of *Bukhari* and others that the Messenger of

Allah ﷺ said, "It is not lawful for a woman who believes in Allah and in the Last Day to go on a journey for more than three days without the company of her father, brother, husband or son or any other *mahram*." It must be understood that a cousin is not a *mahram* and a woman cannot travel alone with him and must wear the veil before him. In the same way an adopted son is not a *mahram* when he grows up the woman must veil herself before him and must not travel with him. Many people call themselves the *mahram* of their wives' sister. They argue that as long as a man is married to a woman he cannot marry her sister so he is her *mahram*, but this thinking is absurd. One can only be a *mahram* of another with whom a marriage can never be contracted, whether she is an unmarried woman, a widow, a divorced woman or a married woman.

One can come across a number of problems during a journey. Therefore, *Shari'ah* has advocated the need for a *mahram* to accompany the woman. When a woman has a *mahram* or her husband with her, she feels protected and safe. However, if a *mahram* is a sinful man and is liable to make mischief a woman must not travel with him. These things have been discussed in the Book of Hajj.

WOMEN SHOULD NOT WALK IN THE MIDDLE OF THE ROAD

(١٣٥) وَعَنْ أَبِي أُسَيْدٍ الْآنصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ فَقَالَ لِلنِّسَاءِ اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ فَكَانَتِ الْمَرْأَةُ تَلْصِقُ بِالْجِدَارِ حَتَّى أَنْ تَوْبَهَا لِيَتَعَلَّقَ بِالْجِدَارِ (رواه ابوداؤد و البيهقي في شعب الایمان)

(135) Hazrat Abu Usayd al-Ansari رضي الله عنه said that he heard the Messenger of Allah ﷺ say to the women when he was coming out of the mosque and the men and women were mingled in the road, "Draw back for you must not walk in the middle of the

road; keep to the sides of the road." After this, the women kept so close to the wall that their garments rubbed against it." (*Abu Dawood, Bay Haqi*)

This *Hadith* also tells us that women must keep to a distance from men. If she has to go out of her home for some reason she must veil herself properly and even in that condition she must not apply fragrance. On the road she must keep to the sides.

IT IS FORBIDDEN TO DESCRIBE ANOTHER WOMAN BEFORE THE HUSBAND

(١٣٦) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ لَا تُبَاشِرُ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعُتَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا. (رواه

البخارى ومسلم)

(136) Hazrat Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said, that the Messenger of Allah ﷺ said, "A woman who has been with another must not describe her to her husband in a way that he pictures her before him." (*Bukhari, Muslim*)

It is not wrong for a woman to mention another woman before her husband when the topic comes up in a conversation. However, she must not draw a pen picture of the other woman so that he imagines her beauty and appearance. It is a form of unveiling the other woman. A man may be tempted on hearing about her as he may become on seeing a woman. He then desires to see her and meet her. Besides, it is disadvantageous to the woman who describes the other because the husband might long for the other.

IT IS DISALLOWED TO SHAKE HANDS WITH *GHAIR- MAHRAM*

(١٣٧) وَعَنْ أُمِّمَةَ بِنْتِ رُقَيْقَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ أَتَيْتُ

رَسُولَ اللَّهِ ﷺ فِي نِسْوَةٍ بَايَعْنَهُ عَلَى الْإِسْلَامِ فَقُلْنَ لَهُ يَا رَسُولَ اللَّهِ

ﷺ نُبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا وَلَا نَسْرِقَ وَلَا نَزْنِيَ وَلَا

نَقْتُلَ أَوْلَادَنَا وَلَا نَأْتِيَ بَهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا وَلَا نَعْصِيكَ

فِي مَعْرُوفٍ قَالَ رَسُولُ اللَّهِ ﷺ فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ قَالَتْ فَقُلْنَ

اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنْ أَنْفُسِنَا هَلُمَّ نُبَايِعُكَ يَا رَسُولَ اللَّهِ فَقَالَ

رَسُولُ اللَّهِ ﷺ إِنِّي لَا أَصَافِحُ النِّسَاءَ إِنَّمَا قَوْلِي لِمَاءَةٍ امْرَأَةٍ كَقَوْلِي

لِامْرَأَةٍ وَاحِدَةٍ أَوْ مِثْلَ قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ. (رواه مالك في الموطاء ماجاء

في البيعة)

(137) Hazrat Umaymah bint Ruqayqah رَضِيَ اللَّهُ عَنْهَا said that she and some other women went to the Messenger of Allah ﷺ to swear allegiance to him. They said, "Messenger of Allah, we swear allegiance to you that we shall not associate anyone with Allah, we shall not steal we shall not commit adultery, we shall not kill our children, we shall not bring children of-disgrace into our house (ascribing them to our husband), and we shall not disobey you in doing pious deeds." The Messenger of Allah ﷺ said, "also say, ' We will comply with it as far as we are capable of it." The women said, "Allah and His Messenger are more merciful to us than we are to ourselves." The women then said, " (we have made the oral pledge) let us ratify our covenant (by holding your hands), O Messenger of Allah!" So the Messenger of Allah ﷺ said, "I do not shake hands with women. I have to say the same thing to a hundred women as I have to say to one of them."

(١٣٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ فَمَنْ أَقَرَّتْ بِهَذَا

الشَّرْطِ مِنَ الْمُؤْمِنَاتِ قَالَ لَهَا رَسُولُ اللَّهِ ﷺ قَدْ بَايَعْتُكَ كَلَامًا

وَلَا وَاللَّهِ مَا مَسَّتْ يَدُهُ امْرَأَةً قَطُّ فِي الْمُبَايَعَةِ مَايَا يَعْنُنَ إِلَّا بِقَوْلِهِ قَدْ

بَايَعْتُكَ (اخرجه البخارى في تفسير سورة ممتحنه)

(138) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said, "When a believing woman acknowledged this condition (as laid down in the foregoing *Hadith*), the Messenger of Allah ﷺ said to her, "I have made a covenant with you" speaking orally and never, by Allah, touching her hand with his hand in swearing the allegiance. He

took an oral pledge from the woman saying " I have made a covenant with you."

The two *Ahadith* narrated above make it very clear that the Holy Prophet ﷺ never touched a woman's hand when she pledged allegiance to him. He only said that he has made a covenant with her. When a few women requested him to ratify the covenant with each separately, he said " I do not shake hands with women."

He said too that he had to say the same thing to a hundred women as he said to one of them. It is not necessary to make a covenant by placing a hand in another's; a covenant may be made orally. Let us now see the so-called mentors and their ignorant disciples. These false claimants to sainthood meet their women disciples without asking them to veil themselves and hold their hands too when they get the women to pledge allegiance to them. As a result sometimes such things do happen that normally happens when men and women meet informally. How can one then expect these sinful people to be their mentors?

Men and women who are *mahrams* to one another may touch those parts of their bodies that they are allowed to see; Thus they may shake hands too provided that none of them is doing it with a sexual desire. It is not correct to shake hands with a *ghair-mahram* woman even if there is no sexual feeling attached. The habit of our rulers and of the westernised people to shake hands with other women and let their wives shake the hands of strangers is wrong. This act is forbidden. The laws of Islam are for everybody --- the ruler and the ruled, the rich or poor, the fair complexioned or the dark-complexioned, or the native or foreigner. However, it is permitted to shake hands of a very old woman if there is no fear of sexual feelings, being excited and one is confident of oneself. (the words are:)

(وقال في الدرالمختار ما العجوز التي لا تشتهي فلا بأس

بمصافحتها ومس يدها اذا امن)

A woman who is very old and who is not attractive in the least may unveil her face and hands upto the wrists when she faces a stranger but if she abstains from that

it is better for her. It is said in the Qur'an:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ وَأَنْ يَسْتَغْفِقْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

And (as for) past child-bearing women who hope not for marriage, there is no blame on them that they put off their (outer) garments without displaying their adornment. And that they should restrain is better for them. And Allah is Hearer, Knower (an-Nur, 24: 60)

After reading in this verse of the Qur'an that a very old woman who is no more of child-bearing age, although she is permitted to uncover her face before a *ghair-mahram* should do well if she does not take advantage of this permission, how can we condone the behaviour of those women who go about unveiled although they are required to wear it?

MANNERS FOR WOMEN AND GIRLS

- (1) Walk at some distance from men.
- (2) Do not walk in the middle of the path but keep to the sides. (Abu Dawood) .
- (3) It is better to wear silver jewels. (Abu Dawood)
- (4) If a woman wears jewels of gold to show them off or to boast them she will be punished. (Abu Dawood)
- (5) She must apply henna by her own hands. (Abu Dawood)
- (6) The Holy Prophet ﷺ also said, "The perfume of a woman should be known but not give out fragrance." (That is, it must be very insignificant.) (Abu Dawood)
- (7) She must not wear thin garments. (Abu Dawood)
- (8) If the dupatta (sheet covering the head and chest) is fine a coarse cloth must be kept under it. (Abu Dawood)
- (9) She must not wear jingling jewels. (Abu Dawood)
- (10) The curse of Allah ﷻ falls on the women who imitate men. (Bukhari)
- (11) The Messenger of Allah ﷺ said, "No man (who is

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not a *Mahram*) must stay with a woman alone at a place and a woman must never travel while her *mahram* is not with her." (*Bukhari*)

MISCELLANEOUS ETIQUETTES

- (1) Walk not in the earth exultantly. (The Qur'an)
- (2) A man must not walk between two women (*Abu Dawood*)
- (3) Allah likes cleanliness. Therefore, keep the vacant land outside the houses clean. (*Tirmizi*)
- (4) Women must clean the houses inside and ask children to do the cleaning outside the houses. The angels (of mercy) do not enter the house where there is a dog or a picture (of a living thing). (*Bukhari*)
- (5) When you knock at someone's door and are asked "Who is it?" do not say "It's me!" (but give him your name). (*Bukhari*)
- (6) Do not eaves drop. (*Bukhari*)
- (7) When you write a letter write your name first of all. (*Abu Dawood*)
- (8) When you visit anyone, ask permission before entering. (*Bukhari*)
- (9) Before you get the permission do not even peep inside. (*Abu Dawood*)
- (10) Ask for permission three times, if you do not get it, go away from there. (*Bukhari*)
- (11) Do not stand before the door when asking for permission but stand to a side. (*Abu Dawood*)
- (12) When you visit your mother, even then you must ask for permission to enter. (*Malik*)
- (13) Do not take away anything from somebody even in jest. (*Tirmizi*)
- (14) Do not give anyone an unleashed sword. (*Tirmizi*) (In the same way do not give anyone a knife etc. If you must then give it to him the gripping side forward.)
- (15) Do not curse time because its vicissitudes are in the hand of Allah ﷻ. (*Muslim*)
- (16) Do not call the wind bad. (*Tirmizi*)
- (17) Do not call the Fever bad. (*Muslim*)
- (18) When a child begins to speak, teach him the *kalimah* first. (*La ilaha illal lah*). (*Hisn Hasan*)

- (19) When he is seven years old, teach him the ritual *Salah* and command him to offer it.
- (20) When the children are ten years old, give them a beating when they do not offer *Salah*. And separate their beds. (*Tirmizi*)
- (21) When it is evening do not let your children go out because the devils spread out at this time. When the night is a little gone, allow the children to go out. Shut the door after reciting *Bismillah* because the devil does not open a closed door. And tie the mouth of the water-skin with laces.
- (22) Cover the vessels after reciting *Bismillah*. If you do not find anything with which to cover the vessel, place a piece of stick over the vessel. (*Bukhari*, *Muslim*)
- (23) A version tells us that the reason for covering the vessels and tying laces over the mouth of water-skins is that during the whole year, there is a night when a Calamity descends (like a disease, plague, etc.) If this calamity passes over an uncovered vessel or an untied water-skin, then something of it enters it. (*Muslim*)
- (24) When all movement have ceased at night, then go outside very little because Allah releases His creation other than human beings at this time. (The devils are allowed to move freely.) (*Sharah us Sunnah*) And Allah knows best. Remember these Manners well and put them into practice. Let the children memorize them and act accordingly. Keep asking them about these at different times of the day. May Allah cause us to do so. وبالله التوفيق

THE DRESS OF THE WOMEN

(١٣٩) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ يَرْحَمُ اللَّهُ نِسَاءَ

الْمُهَاجِرَاتِ الْأَوَّلِ لَمَّا أَنْزَلَ اللَّهُ وَلِيضْرِبِ بْنِ بَخْمِرٍ هِنَّ عَلَى جُيُوبِهِنَّ

شَقَقْنَ أَكْتَفَ مَرْوُطِهِنَّ فَأَخْتَمَرْنَ بِهَا (رواه ابو داود)

(139) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said, "May Allah have mercy on the women who migrated (to Madinah from Makkah) in the early days of Islam (and) when Allah revealed (the verse 34 of *surah an-Nur*) and let them

draw their scarves over their bosoms, they cut out their thickest sheets into scarves." (*Abu Dawood*)

According to commentators of the Qur'an, in the pre-Islamic days women used to wear scarves over their heads letting the remaining over their backs. The Muslim women were commanded to cover their head and bosom with their scarves. They complied by making out the scarves from very thick cloth because thin cloth would not cover the hair or the body.

Women in this age dislike to put on a scarf. If they use it, they choose a very thin scarf that reveals the hair on the head and their neck to a great extent. The scarf is made of such a cloth that does not stay, put at one place but slips down from their head.

Hazrat Wahyah bin Khalifah رضى الله عنه said, "The Messenger of Allah ﷺ was presented pieces of thin cloth from Egypt. He presented to me one of these pieces and said that I must divide it in two and stitch out a shirt for myself and give the other to my wife asking her to make a scarf out of it. When I was going away with the gift, he said to me to direct my wife to add a lining to this cloth (so that it may not reveal what it covers)." (*Abu Dawood*)

Once Hafsa the daughter of Hazrat Abdur Rahman bin Abu Bakr رضى الله عنهما came to her aunt Hazrat Aishah رضى الله عنها, Hafsa was wearing a thin scarf. Hazrat Aishah رضى الله عنها tore it off and gave her thick scarf to wear. (*Muta Imam Malik*)

These narrations make it obvious that a thin scarf must not be used and if it is used then a thick cloth must be used under it so that the head and other portions of the body are not visible. Islam requires a Muslim woman to be modest and avoid meeting *ghair mahram* and wearing garments whose wearing or taking off is alike. The scarf must hide the hair, and neck. When strangers are encountered the woman must use the thick scarf to cover her face too. The shirt or frock must be of such a cloth that her body is not visible, and it must be full-sleeved. The cut in the neck must not be low so that it does not reveal anything of the chest or back. She must wear such a lower garment as does not reveal her thighs, calf etc.

THE DEFECT IN THE DRESS USED TODAY:

The garments worn these days are made of such fine cloth that one can see through them. Men and women wear the lower garment too of such cloth. Their legs are visible. When *Salah* is offered wearing of such clothes are not valid. The scarf worn by women is also thin and very short that the hair are not fully covered and whatever is covered is visible. The purpose of covering the head is not served. When such a scarf is worn while offering *Salah*, they are not valid. When the command was given in the Qur'an 'and let them draw their scarves over their bosoms', the female Companions made out scarves from thickest pieces of cloth. The women today find the heat unbearable when they use thick scarves and it has become a fashion to use thin scarves even religious minded women do not give it up. They offer their *Salah* in such scarves. When they take journey to perform the *Hajj*, they cast off their over garment and put on the thin scarf. They go to the Haram and the shopping centres in this manner. They mingle with men showing their faces and hair as if all these men are their fathers or brothers. Formerly, we had to contend with women not veiling themselves before their brother-in-laws and cousins keeping their faces uncovered. This is sinful, of course. Now it is not just the face, they don thin garments that can be seen through and move about before strangers. When the veil is used, it is made in such a way that the square net lets the face be visible. These things are sinful.

The ritual *Salah* of a woman require her to be covered well except for her face and hands up to wrists and feet. If a thin scarf is worn or the sleeves are open, then the *Salah* are void. Some women wear the sari and their blouse is so short that good portion of their belly is visible; again *Salah* offered in this condition are invalid. Let the women understand this and not worry about what others will say or remark. Let them worry about the Hereafter when they will be allowed what they like.

WOMEN WHO ATTRACT MEN

(١٤٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ رُؤُسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا. (رواه مسلم)

(140) Hazrat Abu Hurayrah رضى الله عنه said, that the Messenger of Allah ﷺ said, "I have not seen two types of the inhabitants of Hell (because they will come later on). One, people carrying whips like the tails of oxen beating other people with them. The other type, women who would be dressed but appear to be naked (those) tempting men and being tempted towards them. Their heads would be like the humps of the camels inclined to one side. They will not enter Paradise and will not smell its fragrance. Surely, the fragrance of Paradise is smelt from distance." (Muslim)

The Holy Prophet ﷺ spoke of two such groups of people that were not found in his time but are seen in this age. The first of these who carry the whip and beat people with it are the leaders intoxicated with power and authority who have their say on the weak and helpless. They are found in villages and settlements in the garb of landlords and feudalists. A Muslim of a lower rank cannot even salute these landlords or feudalists without being liable to punishment for equating himself with them through the salute. When these helpless people will present their case in the Hereafter, the tyrants will realise their mistake.

DRESSED BUT NAKED:

The second type will be the women who in spite of their dresses will appear naked because the cloth will be very fine or of very tight fitting. The other interpretation is that the dress will be very scarce and revealing as is the habit in Europe and some Asian cities.

These women will incline men towards themselves

and will incline towards men. Thus, the scanty clothing will be because of sensuality and not be cause of poverty. They will move their head while walking like the hump of the camel. They will style their hair in that fashion as a second method of tempting men.

THE EVIL OF FASHION:

It is a desire to be fashionable that has caused many noble women to imitate non-Muslim ladies and actresses. While it is sinful to watch films, it also induces the women who watch films to imitate the ugly and disrespectful behaviour of the actresses. Women use many devices these days to attract men and among these is to wear a scanty veil that calls the attention of men. Instead of covering women, the veil has become a means of temptation.

Dance too is now considered very respectful. Children are given lessons in dancing in schools and colleges. Dances are held in clubs and hotels and one man's wife dances with a stranger. It is sad that Muslims regard this behaviour a sign of progress. Dance is the most successful means to attract men towards women. It arouses sexual desires and is a very immodest behaviour.

The *Hadith* tells us in conclusion that these women will not enter Paradise or smell its fragrance. It does not specify the distance up to where the fragrance of Paradise is smelt. Some versions specify a distance journeyed in a hundred years up to which the odour will be smelt. (at-Targhib) How unfortunate to be deprived of such a Paradise!

THE WOMAN WHO APPLIES FRAGRANCE AND GOES BY MEN IS IMMODEST

(١٤١) وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ كُلُّ عَيْنٍ زَانِيَةٌ وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَ كَذَا، يَعْنِي زَانِيَةٌ (رواه ابوداؤد و الترمذى وقال حديث صحيح)

(141) Hazrat Abu Musa رضى الله عنه said that Prophet ﷺ said, "Every eye is adulterous and when a woman

perfumes herself and passes a company, she is immodest." (that she is an adulterous). (*Tirmizi*)

This *Hadith* tells us that every eye that looks up with evil desire is adulterous. This applies to both men and women. The motivators of adultery are also adulterous as said by the Prophet ﷺ.

The Prophet ﷺ said, "The eye is adulterous when it sees, the ears when they hear, the tongue when it speaks, the hands when they hold, the feet when they move towards it and the heart desires (it) and the private organs deny it (its desires) or allow it. (*Mishkat*)

Thus when two strangers, man and woman look at each other or speak with desire and listen to it, they are being adulterous. To go to each other with evil desire and touch each other is also adulterous act.

The Holy Prophet ﷺ said, in the *Hadith* quoted above, that a woman who applies perfume and goes by a company is adulterous. When a man and woman commit adultery, they do not do so all of a sudden. Their relationship develops gradually by stages. It is these stages and developments that the Prophet ﷺ has called adulterous behaviour that brings them together. If a woman has to go out of her home out of necessity, she must veil herself and go out keeping a distance from men walking along the sides of the road. To perfume herself while she goes out is so bad in the view of the Messenger of Allah ﷺ that such a woman is called adulterous. A woman is disallowed to apply a strong perfume even if she stays indoors. In short, a woman must keep away from strangers in every possible way to the extent that they do not smell her perfume too.

HOW TO SPEAK TO STRANGERS:

As we have seen adultery is committed by the tongue when it speaks and the ears when they hear. A woman must, therefore, exercise great care when speaking to strangers. She must speak as little as possible and keep her voice low and coarse. The author of *Dur Mukhtar* writes:

فَإِنَّا نُجِيزُ الْكَلَامَ مَعَ النِّسَاءِ لِلَّيْنِ جَانِبِ مُحَاوَرَتِهِنَّ عِنْدَ الْحَاجَةِ إِلَى

ذَلِكَ وَلَا نُجِيزُ لَهُنَّ رَفَعَ أَصْوَاتِهِنَّ وَلَا تَمْطِطُهَا وَلَا تَلِينُهَا
وَتَقْطِيعُهَا لِمَا فِي ذَلِكَ مِنْ إِسْتِمَالَةِ الرِّجَالِ إِلَيْهِنَّ وَتَحْرِيكِ
الشَّهَوَاتِ مِنْهُمْ

We consider it permissible that a woman speaks to a *ghair mahram* when it is necessary to question him or answer him. However, she is not allowed to prolong the conversation, or speak in a soft tone or be flexible in approach because these things attract a man and they will be tempted.

We are told in the *Surah Ahzab*,

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

"--- be not complaisant of speech, lest one in whose heart is disease should yearn (for you); and speak (straight forwardly) just words." (*al-Ahzab*, 33: 32)

PERFUMES USED BY MALE AND FEMALE SHOULD HAVE CONTRAST

(١٤٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ (رواه الترمذى والنسائى)

(142) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "The perfume used by men is apparent by its fragrance but invisible in colour and the perfume used by women is seen by its colour but light in fragrance." (*Tirmizi*)

The perfume that men apply is such that its colour does not show on the clothes but is strong in fragrance. The *attar* (perfume) may be musk, rose, ambergis, camphor, etc., for instance. The perfume used by women may leave its colour on their clothes but very mild in fragrance, she alone may smell it, or her husband when he is near may smell it. If the fragrance applied by a woman is smelt by men, then her behaviour is considered adulterous. Thus a woman must not apply a strong perfume. The Holy Prophet ﷺ gave these

instructions that woman may protect her modesty and chastity. How sad that today we have neglected his teachings, but pursue the immodest, shameless ways of non-Muslims. Let us ponder over it.

WOMEN WILL BE WORRIED ON THE DAY OF RESURRECTION BECAUSE OF GOLD AND SILK

(١٤٣) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أُرِيتُ إِنِّي دَخَلْتُ الْجَنَّةَ فَإِذَا أَعَالِي أَهْلِ الْجَنَّةِ فَقَرَاءُ الْمُهَاجِرِينَ وَذُرَارِى الْمُؤْمِنِينَ وَإِذَا لَيْسَ فِيهَا أَحَدٌ أَقْلٌ مِنَ الْأَغْنِيَاءِ وَالنِّسَاءِ فَقِيلَ لِي أَمَّا الْأَغْنِيَاءُ فَإِنَّهُمْ عَلَى الْبَابِ يُحَاسِبُونَ وَيَمْحَصُونَ وَأَمَّا النِّسَاءُ فَأَلْهَاهُنَّ الْأَحْمَرَانِ الذَّهَبُ وَالْحَرِيرُ.

(رواه ابن حبان كما فى الترغيب)

(143) Hazrat Abu Umamah رضى الله عنه said that the Messenger of Allah ﷺ said, "I was shown (by Allah) that I am in Paradise. I saw there that those who had attained high rank were the poor people who had migrated from their homeland and the children of the Believers. There will be a very handful of the rich and the women. (I quietly wished to know why it was so.) I was told as for the rich, they are at the door going through the questioning (how they earned and how they spent their money) so they have not yet arrived here. And as for the women, they long in arriving here because gold and silk caused them to neglect (Allah, the religion and the Hereafter)."

According to Hazrat Usamah bin Zaid رضى الله عنه the Messenger of Allah ﷺ said, "I stood at the door of Paradise and I saw that most of those who entered it were the poor who did not have any possessions in the world which causes one to forget Allah and indulge in sin. The rich were being held back except those who were to go to Hell were sent there. I stood at the door of Hell and saw that it was the women who were in the majority of those who entered it. (*Mishkat*)

This and other *Ahadith* confirm that the majority of those who go to Hell will be the women. There are many

reasons for it as reported in the *Ahadith*. The reason given in this *Hadith* is that gold and silk keep them away from remembering Allah. Women long for the best in garments and jewels. They go to such lengths that they commit sins and cause their husbands and relatives to sin in pursuit of unlawful earnings. If she possesses lawful wealth, a woman is permitted to wear silk and jewels. In these times silk is not valued very much; we find many different kinds of costly cloth in the markets. However, she is permitted to wear garments stitched out of costly material. What is to be avoided is unlawful means in obtaining these things and ostentatious behaviour in wearing these. This is the reason why women will go to Hell in great numbers.

A woman must see if she has enough lawful property to get for herself the clothes and jewels she longs for; after she meets her other needs, does she own enough wealth to procure these things? Or, her husband, or parents, have the wealth? What happens actually is that women secure the money on interest or persuade their husbands to do so for them. Besides, these things are not used every day. When there is an invitation ahead, they get them prepared for the occasion and show off at the time. The fashion changes too. So old-fashioned jewellery is cast off and the latest made out of it. All this entails showing off. It is the same thing with garments. A woman has her wardrobe full of dresses but she will not wear one that she had worn on the last occasion.

BEFORE AND AFTER THE PREPARATION OF DRESSES AND JEWELS:

Before getting a new dress or jewels a woman must own lawful wealth. Then, she must look at her needs and priorities. After jewellery and dresses are had, she must be careful in using them. She must avoid ostentation and looking down upon other women. When they are reminded of these things, women complain that religious scholars prevent them from wearing proper garments and jewellery. My sisters! How is a religious scholar competent to stop anyone from doing something lawful. He speaks out the truth whatever is commanded by Allah and His Messenger ﷺ that you wear jewellery and garments of your choice, fear Allah in everything

that is lawful, remember Him, do not borrow money on interest for these things or compel your husband to receive bribe, get these things within your means, remember to pay *Zakah* each year and avoid showing off or looking down upon other women. Paradise is found in obeying Allah but is denied in disobeying Him. This is what is said in the *Hadith* being discussed, "Silk and jewels kept women away from remembering Allah and obstructed their passage to Paradise."

Wear your garments and jewellery, keeping the principles of *Shari'ah* in mind. No one will stop you from that. To point out the dictates of *Shari'ah* is to be a well-wisher and one who points them out must be thanked.

THE COMMAND ON THE USE OF JEWELRY MADE OF GOLD OR SILVER

(١٤٤) وَعَنْ أُخْتِ لِحْذِيفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَا مَعْشَرَ

النِّسَاءِ أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تُحَلِّينَ بِهِ أَمَا إِنَّهُ لَيْسَ مِنْكُمْ امْرَأَةٌ

تُحَلِّي ذَهَبًا تُظْهِرُهُ إِلَّا عُدَّتْ بِهِ (رواه ابوداؤد والنسائي)

(144) According to the sister of Hazrat Huzayfah رضى الله عنه the Messenger of Allah ﷺ said, "O women! Does not silver jewellery adorn you well? Mind you, if any woman wears golden jewelry in ostentatious behaviour, then surely she will endure punishment." (Abu Dawood, Nisai)

Everyone knows that women love jewels. A scholar has said that if nails of gold are hammered into the body of a woman she will not feel any pain because of it. Allah has permitted us to satisfy our desires but has asked us to be mindful of the limits. The limits are to avoid showing off, being proud and arrogant, looking down upon others, being self-centred, and paining any of his creatures. A woman may wear jewels of gold and silver if she has the means to. For it to be lawful for her, first she must have lawful wealth and then after she has acquired the jewels she must pay *zakah* and other obligations, and she must not show off her wealth. Silver jewellery is not regarded very highly and there is little chance of anyone being ostentatious with it. Therefore, the Holy

Prophet ﷺ said that a woman should use it if she can do with it but even then she has to avoid showing them off and deriding other women. Women who wear gold jewellery do not avoid showing off. She is, therefore, liable to punishment. Women show off their jewels in one way or the other. For instance, when they sit among other women, they will complain of heat and remove their scarf to exhibit their jewellery.

If they can keep away from these shortcomings, they may wear jewels but it is better for them even then if they avoid wearing jewels. They will gain much in the Hereafter if they abstain in this world.

Hazrat Uqbah bin Amir رضى الله عنه narrated that the Messenger of Allah ﷺ said,

إِنْ كُنْتُمْ تُحِبُّونَ الْجَنَّةَ وَحَرِيرَهَا فَلَا تَلْبَسُوهَا فِي الدُّنْيَا.

"If you cherish the jewels and silk of Paradise, then do not wear them in this life."

If you wish to know about the jewels, dress and other favours found in Paradise, read my book *Jannat ki ni'matayn*

(١٤٥) وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ

إِذَا سَافَرَ كَانَ آخِرُ عَهْدِهِ بِانْسَانٍ مِنْ أَهْلِهِ فَاطِمَةُ وَأَوَّلُ مَنْ يَدْخُلُ

عَلَيْهَا فَاطِمَةُ فَقَدِمَ مِنْ غَزَاةٍ وَقَدْ عَلَّقَتْ مِسْحًا أَوْسْتَرًا عَلَى بَابِهَا

وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلَيْبِينَ مِنْ فِضَّةٍ فَقَدِمَ فَلَمْ يَدْخُلْ فَظَنَّتْ

أَنَّ مَا مَنَعَهُ أَنْ يَدْخُلَ مَا رَأَى فَهَتَكَتِ السِّتْرَ وَفَكَتِ الْقُلَيْبِينَ عَنْ

الصَّيِّئِينَ وَقَطَعَتْ مِنْهُمَا فَأَنْطَلَقَا إِلَى رَسُولِ اللَّهِ ﷺ يَبْكِيَانِ فَآخَذَهُ

مِنْهُمَا فَقَالَ يَا ثَوْبَانُ أَذْهَبَ بِهَذَا إِلَى آلِ فُلَانٍ إِنَّ هَؤُلَاءِ أَهْلِي أَكْرَهُ

أَنْ يَأْكُلُوا أَطْيَابًا يَهُمْ فِي حَيَاتِهِمْ الدُّنْيَا يَا ثَوْبَانُ اشْتَرِ لِفَاطِمَةَ قَلَادَةً

مِنْ عَصَبٍ وَسَوَارِينَ مِنْ عَاجٍ. (رواه احمد و ابوداؤد)

(145) Hazrat Thauban رضى الله عنه narrated that when the Messenger of Allah ﷺ went on a journey, the last member of his family he saw was Hazrat Fatimah رضى الله عنها

and, on his return the first member he visited was Hazrat Fatimah رضي الله عنها. Once when he returned after taking part in *Jihad*, Hazrat Fatimah رضي الله عنها had hung up a curtain at her door and adorned Hazrat Hasan and Hazrat Husayn with silver bracelets, so when he arrived he did not enter her house. She realised that he had returned without entering because of what he had seen. She tore down the curtain and unfastened the bracelets from the boys and cut them off. The little boys went weeping to the Messenger of Allah ﷺ who took the bracelets from them and said, "O Thauran! Take these to the family of so-and-so. These are my family members and I dislike their enjoying the good things in this life. Thauban! Buy for Fatimah a necklace made of (animal) bones and two ivory bracelets" (*Ahmed, Abu Dawood*)

We see from this *Hadith* that the Holy Prophet ﷺ did not like the good things of this life not only for himself but also for his family. Actually he did not like them for everyone but he wanted to practice truly what he said. As it is not a sin to use the lawful things therefore, he was not strict on denying the use of these things. However, he was firm in rejecting them himself but only warned his family members. Thus while a woman may wear jewels but the Prophet ﷺ preferred that the women in his family shun them so that the favours in the Hereafter may increase and those favours, indeed, are more superior than the worldly favours. He thus sent the silver bracelets to a poor family.

فَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَأَصْحَابَهُ وَآلَهُ بِقَدْرِ كَمَالِهِ وَجَمَالِهِ.

May Allah bless him, his Companions and his family--- a blessing in keeping with his perfection and beauty."

RULING:

It is permitted to wear jewellery made of gold and silver provided it is acquired by lawful means and ostentatious is not practised. Men are allowed the use of silver ring only if it is less than 4 1/2 masha. Men and women are not allowed gold and silver in any other manner like eating in gold and silver utensils or using spoons of gold and silver or any other article that is made of gold or silver. They

are forbidden to lie on a bed whose stands are made of gold or silver. The same ruling applies to men and women.

TINKLING JEWELLERY SHOULD NOT BE WORN

(١٤٦) وَعَنْ بُنَانَةَ مَوْلَاةِ عَبْدِ الرَّحْمَنِ بْنِ حَيَّانَ الْأَنْصَارِيِّ كَانَتْ عِنْدَ عَائِشَةَ إِذْ دَخَلَتْ عَلَيْهَا بِجَارِيَةٍ وَعَلَيْهَا جَلَاجِلٌ يُصَوِّرْنَ فَقَالَتْ لَا تَدْخُلْنَهَا عَلَيَّ إِلَّا أَنْ تُقَطَّعَنَّ جَلَا جِلِّهَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَا تَدْخُلُ الْمَلَأِكَةُ بَيْتًا فِيهِ جَرَسٌ (رواه ابوداؤد)

(146) Hazrat Bunanah the female servant of Hazrat Abdur Rahman bin Hayyan al-Ansari رضي الله عنه said that when she was with Hazrat Aishah رضي الله عنها a girl wearing tinkling little bells was being brought indoors by a woman. She ordered that the girl should not be brought in to her unless they cut off the bells she was wearing. Hazrat Aishah رضي الله عنها said that she had heard the Messenger of Allah ﷺ say, "the angel do not enter a house in which there is a bell." (*Abu Dawood*)

The Holy Prophet ﷺ has said,

الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ (مشكوة)

"Bells are musical instruments of the Devil." (*Mishkat*)

He ﷺ has also said,

مَعَ كُلِّ جَرَسٍ شَيْطَانٌ (مشكوة)

"There is a devil along with every bell" (*Mishkat*)

We know from these *Ahadith* that tinkling jewellery, ringing anklets, and bells are liked by the devil and are his musical instruments. He is pleased by the sound they emit while the angels of mercy do not come near them. The jurists thus conclude that any jewellery that has anything that tinkles is not permitted to be worn, for example anklets that tinkle or any other thing of this type. Such jewellery is worn in the villages as yet. These things are forbidden. As for jewellery that does not have any tinkling attachment but tinkles on its own because

of friction within its self, the Qur'an says:

وَلَا يَضْرِبْنَ بَنَازِلُهُنَّ لِيُعْلَمَ مَا يُخْفَيْنَ مِنْ زِينَتِهِنَّ. (سوره نور ع ٤)

And let them not strike their feet so that the adornment they hide may be known. (*an-Nur*, 24:31)

The Holy Prophet ﷺ has also disallowed us to tie a bell on the animals. He has also said.

لَا تَصْحَبُ الْمَلِئِكَةُ رَفَقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ (مشكوة)

Those people who have with them a dog or a bell, the angel (of mercy) do not accompany them. (*Mishkat*)

SINGING IS DEVILISH:

It is true that those people whose deeds are devilish, they are inclined towards music and musical instruments. Such things are very common in devilish pursuits. In the Hindu temples, the Churches or the Synagogue, these things are specially provided. The devil, because he likes such things, prompts his devotees to have them and ring them. He also tempts those Muslims who obey their base desires and in times of sorrow and happiness neglect the teachings of the Qur'an and *Ahadith*. The devil prompts them to sing and play the music and listen to them happily. This is an every day feature and even while having lunch or dinner they put on the radio or tape-recorder, perhaps the morsel is easily swallowed!

QAWWALI WITH MUSIC:

Often, people take part in night-long singing of poetry to the accompaniment of music and with the conviction that whatever they do is virtuous because they sing praises of the Holy Prophet ﷺ. If anyone points out to them that what they do is wrong, they are quick to call him a *wahabi*. (Qawwali is to sing poetry generally religious, while music is also played and hands clapped.) They forget that they are not asked to desist from reciting poetry in praise of the Holy Prophet ﷺ but they are asked to desist from music and musical instruments. If you are interested in listening to the praise of the Prophet ﷺ then listen to it without the harmonium, drum or other musical instruments. If any one recites poetry in praise of the Prophet ﷺ without

the help of music, only a handful of people will sit down to listen for a few minutes. Decide truthfully, if these people spend the night wakefully to listen to the praise of the Messenger of Allah ﷺ or to the music pretending to be devotional. The Holy Prophet ﷺ said,

أَمَرَنِي رَبِّي بِمَحَقِّ الْمَعَازِفِ وَالْمَزَامِيرِ وَالْأَوْثَانِ وَالصُّلْبِ وَأَمَرَ الْجَاهِلِيَّةَ

"My Lord has commanded me to disband musical instruments, idols and the cross and the works of the Days of Ignorance."

How surprising it is that the very things that the Prophet ﷺ asked us to disuse, we use to sing his praise! Then seek reward on the act of disobedience! The devil and the base self of a man so overpowers him that he feels offended when anyone advises him what the Qur'an and *Hadith* prescribe. May Allah give us the understanding to distinguish between right and wrong. These people who listen to the qawwali for the whole night, disperse as soon as the azan for the *fajr Salah* are called and go to sleep without offering the *Salah*. These are the people who claim to love the Holy Prophet ﷺ but refrain from meeting their obligations.

BEATING THE DRUM IN MUHURRUM:

In the month of Muhurrum, while mourning for Hazrat Husayn رضي الله عنه and the family of the Prophet ﷺ they read elegies and compose sad poetry but beat the drums and use musical instruments. A long line to the ta'zias (prototypes of tombs of Imam Husayn and others رضي الله عنهم) They dismiss those who advise them as Wahabis. They fail to understand how can they justify the use of musical instruments while displaying sorrow. Islam disallows displaying sorrow or mourning and composing or reading elegy. They go further by hoping for reward on their behaviour. All this is sinful. Isn't it surprising that on the pretext of mourning the family of the Holy Prophet ﷺ his directives are flouted. True love is according to the *Shari'ah*.

CURSE DESCENDS ON MEN AND WOMEN WHO ADOPT ONE ANOTHER'S WAYS

(١٤٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ أَوْمَتْ امْرَأَةٌ مِنْ وَرَاءِ سِتْرِ يَدِهَا كِتَابٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَبَضَ النَّبِيُّ ﷺ يَدَهُ فَقَالَ مَا أَدْرَى أَيْدُ رَجُلٍ أَمْ يَدُ امْرَأَةٍ قَالَتْ بَلْ يَدُ امْرَأَةٍ قَالَ لَوْ كُنْتُ امْرَأَةً لَغَيَّرْتُ أَظْفَارَكَ بِالْحِنَاءِ. (رواه ابو داود والنسائي)

(147) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said that a woman extended her hand from behind a curtain to deliver a letter to the Messenger of Allah ﷺ. The Prophet ﷺ kept back his hand saying, "I do not know if this is the hand of a man or a woman." She said, "It is a woman's hand." He ﷺ said, "If you were a woman you would differentiate your nails." (He meant that she should have applied henna.)

It is quite clear from this *Hadith* that the female Companions wore the veil before the Holy Prophet ﷺ. If they had not done so, there was no point in this woman standing behind a curtain.

THE IGNORANT MENTORS:

This *Hadith* also tells us that those women who do not observe the veil before their mentors are wrong and the mentors who encourage them are misguided. The ignorant women argue that their mentor is a pious person and it is not necessary to veil themselves before him. Will they say who can be more pious than the Messenger of Allah ﷺ? These people are not mentors and disciples but they are misguided. It is unlawful for men and women to become disciples of such people.

THE TRUE MENTORS:

My grand father Maulana Khalil Ahmed, Mahajir, Madani رَحِمَهُ اللَّهُ عَلَيْهِ was a great mentor. When any woman pledged allegiance to him, she stood behind a curtain and he made her repeat Repentance (to Allah) without extending his hand or asking hers. While he did so, he sat with his back towards the curtain so that he did not eye her by mistake even and women may not themselves

peep at him. A woman did ask him once, "Hazrat when the curtain is there, why do you turn yourself the other way?" He asked, "How do you know which side I am facing?" it means you can see me in spite of the curtain and you are careless in casting your glance." This is the behaviour of true mentors who ask their disciples too to copy their behaviour.

TAKING TUITIONS UNVEILED:

Many young girls and women take tuitions or memorise the Qur'an from male tutors without wearing the veil. Their guardians allow them to do so. Besides, they are alone by themselves. This is forbidden. It is necessary to observe the veil before a tutor or mentor who is a *ghair-mahram*.

The other lesson from the *Hadith* we are discussing is that women must keep to their ways. Henna applied to a hand discloses it as a woman's. A woman must apply henna to her palms; if not she must apply it to her nails, at least. The Holy Prophet ﷺ was very particular about it and he forbid men and women to imitate each other. We will say about this when explaining the *Ahadith* that follow.

(١٤٨) وَعَنْ ابْنِ أَبِي مُلَيْكَةَ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ قِيلَ لِعَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا إِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ قَالَتْ لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَةَ مِنَ النِّسَاءِ (رواه ابو داود)

(148) Hazrat Ibn Maleykah رَحِمَهُ اللَّهُ عَلَيْهِ (a successor of the Companions) said that when Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا was told of a woman who wore (men's) sandals, she said that the Messenger of Allah ﷺ had cursed women who adopted manly behaviour. (Abu Dawood)

(١٤٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ. (ابو داود)

(149) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ cursed the man who dressed like a woman and the woman who dressed like a man. (Abu Dawood)

(١٥٠) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ لَعَنَ النَّبِيُّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ وَقَالَ أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ (رواه البخارى)

(150) Hazrat Ibn Abbas رضى الله عنه said that the Prophet ﷺ cursed the *mukhannaths* (abnormal men who imitate women) and he cursed the *mutarajils* (the women who imitate men) and said, "Drive them out of your houses." (Bukhari)

These *Ahadidh* tell us that the Holy Prophet ﷺ disliked very much any man to wear female dress or behave as a female. He also disliked very much a woman to dress as man or to behave as a male. He cursed such people. It is sensible too that a man behaves as a woman and a woman as a man. Today, people do not heed the guidance of the Prophet ﷺ but imitate the unbelieving people of the west and their film actors and actresses. They consider it an honour to follow their ways although Allah may have cursed that behaviour. May He cause us to obey His Messenger ﷺ, The *Hadith* also tells us to dismiss from our homes men who behave like women and women who behave like men. Thus it is forbidden to let eunuchs into the house. Hazrat Abu Hurayrah رضى الله عنه said that an eunuch was brought to the Messenger of Allah ﷺ. He asked, "What has happened to him?" He was told that he is effeminate so the Prophet ﷺ ordered him to be banished to Baqi' (this place is mentioned in the Mishkat) but, it is some other place.

Some people have the eunuchs sing when a child is born. This is sinful in two ways. A sin on singing and another on letting in the eunuchs. The Scholars say that women must wear the veil even before those women who do not veil themselves. Boys are made to wear dresses of girls and girls of boys and they move about unabashedly. Rather, they call it fashion and feel proud in dressing in this manner. Let us relate an incident. Some men and women were invited to a place, saw a young person arranging the tables very meticulously. Someone remarked that he was a very capable boy and is very precise in his work. A voice from behind him called out. "This is not a boy. She is my daughter!" This

person turned back and said to the one behind him who had made the remark. "I am sorry I didn't know you were her mother." Back came the reply, "Do look carefully. I am not her mother, I'm her father!"

The point is that women take to male behaviour and appearance to an extent that only those who are involved in this cursed fashion know it. At one time it was only a male who shaved his beard and thus copied the female, but now he has begun to apply make-up and to wear the frock and so on. Many men wear garments of feminine colours and only a careful look can distinguish them. Girls place a condition of marriage that the groom must be clean-shaved so they prefer one who looks like a woman.

Women wear gents trousers (pants) but if they don the eastern style garments, even then they wear the male dress. They, men and women think that they are being progressive. How can a thing that draws the curse of Allah and His Messenger ﷺ lead to progress? We cannot think in terms of progress in faith and human values. However, it might be said to bring progress in a person's sinful activities.

ADDING FALSE HAIR AND HAVING ONESELF TATTOOED

(١٥١) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ. (رواه البخارى ومسلم)

(151) Hazrat Abdullah bin Umar رضى الله عنه said that the Prophet ﷺ said, "The curse of Allah be on the woman who adds someone else's (false) hair and who asks another woman to add someone else's hair to hers and who asks for tattoos." (Bukhari, Muslim)

From times immemorial women adopt different ways to adorn themselves, which keep changing. One of the ways to adorn was that women added others hair to her own to make it long and spreaded; they do even now. Some women had adopted this profession. Because this is a false thing, the Messenger of Allah ﷺ did not like it and cursed both the one who adds hair to her own and

the one who gets it done.

In the same way tattooing oneself is a very ancient practice. The skin is pierced with a needle and something colourful is filled into it. Pictures are carved on the skin. This practice is very common among the Hindus in India and is also found in Baluchistan and other areas. The Messenger of Allah ﷺ has disallowed it. He has cursed the women who tattoo themselves or get someone else to do it on them.

لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَصِّصَاتِ وَالْمُتَقَلِّجَاتِ
لِلْحُسْنِ الْمُغْيِرَاتِ خَلْقَ اللَّهِ (بخاری)

May the curse of Allah be on those women who tattoo themselves and who have themselves tattooed (by others), who pluck hair from their eye-brows (to make them thin) and who make spaces between their teeth for beautification (and are thus) the alterers of the creation of Allah. (Bukhari)

When a woman heard these words attributed to Hazrat Abdullah bin Mas'ud رضى الله عنه, She came to him and questioned him about it. He said "Why should I not curse whom the Messenger of Allah ﷺ has cursed and one finds it in the Qur'an?" She said that she had read the Qur'an from cover to cover but had not found it there. Hazrat Abdullah bin Mas'ud said to her, "If you had read the Qur'an, you would have found it surely. Have you not read----?"

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger ﷺ gives you, take it, and whatsoever he forbids, abstain (therefrom):-----
(al-Hashr, 59:7)

The woman agreed that it is in the Qur'an. Hazrat Abdullah bin Mas'ud رضى الله عنه said that he had cursed those women who did what was disallowed by the Messenger of Allah ﷺ. Thus we can say that the Qur'an has also disallowed doing these things because the Qur'an has asked us to obey the commands of the Messenger of Allah ﷺ and cease from what he has disallowed. (Mishkat)

We learn some lessons from this incident.

We are forbidden to add hair to our own hair, to tattoo and to pluck hair from eyebrows. Also, we are disallowed to make the teeth fine by rubbing and to make space between them. These things call for curse on one who does them or gets them done. These things are the same as changing the creation of Allah which is very bad and a forbidden, blameworthy and cursed behaviour. Of course, it is right --- and even virtuous --- to shave the hairs that one is asked to, or to make changes as directed.

The truth is that *Shari'ah* does not approve adornment beyond the necessary. A married woman may adorn herself as much as is necessary. However, it is not right to busy herself in adorning; a believer really does not have that much time and does not waste money on that.

We also learn from this incident that whatever the *Hadith* commands us to do is also the Command of Allah and what it disallows, is disallowed by Allah too. Many people say today that there is no need for *Hadith*, one may act on the Qur'an alone. In fact, one can act on the Qur'an only after knowing *Hadith* and believing in it. It is an explanation of the Qur'an. I have written in detail in my Urdu book *Fadail 'Ilm*.

A third thing that we know from this incident is that the women of that time were very learned. They had deep knowledge of the Qur'an so a woman could debate on its subjects with a respectable Companion of the status of Hazrat Abdullah bin Mas'ud رضى الله عنه. It is very sad that our women do not pay attention to the Qur'an and *Hadith* while they spend years together in schools and colleges. May Allah guide us! *Aameen!*

A WOMAN MUST NOT SHAVE HER HEAD

(١٥٢) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ نَهَى رَسُولُ اللَّهِ ﷺ

أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا (رواه النسائي)

(152) Hazrat Ali رضى الله عنه said that the Messenger of Allah ﷺ forbid a woman to shave her head. (Nisai)

This is in the same spirit as disallows women to

adopt men's ways. According to Mulla Ali Qari رحمه الله عليه the hair of a woman are her adornment as the beard is an adornment for men. It is forbidden for men to shave his beard and for women to shave her head.

While men and women are disallowed to imitate each other, both of them are forbidden to imitate non-Muslims. Therefore, Muslim women must desist from copying men as well as non-Muslims; the hypocrites and the sinners also fall among the second named. It is very sad that the directives of the Holy Prophet ﷺ with regard to dress and getup are flouted while the Jews and Christians are imitated.

THE HOLY PROPHET ﷺ DID NOT LIKE HANGING CLOTH OR CARPET ON THE WALLS FOR ADORNMENT

(١٥٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزَاةٍ فَأَخَذَتْ نَمَطًا فَسَتَرَتْهُ فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ فَجَذَبَهُ حَتَّى هَتَكَهُ ثُمَّ قَالَ إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُوا الْحِجَارَةَ وَالْطِّينَ (رواه البخارى ومسلم)

(153) Hazrat Aishah رضي الله عنها said, the Messenger of Allah ﷺ had proceeded to take part in a *Jihad*. I got a carpet that I hung as a screen at the door. When he returned, he saw the carpet and pulled it down and tore it up. He then said that "Allah has not commended us to clothe stones and clay."

The Holy Prophet ﷺ disapproved expenditure on adorning homes. He therefore, tore up the beautiful carpet used by Hazrat Aishah رضي الله عنها as a curtain, saying that Allah has not asked us to clothe stone and clay. As for a curtain on the door to protect an unwary gaze, a coarse cloth or mat could serve the purpose cheaply. It has now become a fashion to hang expensive curtains on doors and windows to add to the adornment of house. Millions of rupees are spent on this. On the other hand, there are people in the neighbourhood and villages who do not have enough to wear---- and we clothe the walls and the doors of our houses in imitation of non-Muslims. Needs of human-beings go unsatisfied

while we look after stone and clay. If we obey our Prophet ﷺ we will never spend money unnecessarily.

It is surprising too that the screening prescribed by *Shari'ah* in the form of veil is being neglected by women and the screen at the door to keep away an unwary gaze is being replaced by expensive, decorative curtains. Women are seen unveiled in parks and shopping areas. They are unwilling to wear small veil over their faces but costly curtains adorn the walls unnecessarily.

It is worth mentioning here that adornment or decoration and purity and cleanliness have different meanings. We are commanded to adopt purity.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (سوره بقره) نَظَفُوا أَفَيْتَكُمْ (ترمذى شريف)

Surely Allah loves those who turn to him in repentance, and He loves those who keep themselves clean. (*al-Baqarah*, 2:222)

We are also advised to keep clean. The Holy prophet ﷺ said keep the area before your houses clean.

However it is not praiseworthy or liked to busy oneself in decoration, to buy things for it and spend time and money on it. May Allah cause us to follow the path of the Messenger ﷺ

(١٥٤) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا إِنَّهَا اشْتَرَتْ نَمْرَقَةً فِيهَا تَصَاوِيرُ فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَةَ قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ وَأَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ مَاذَا أَذْنَبْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ مَا بَالُ هَذِهِ النَّمْرَقَةِ قُلْتُ اشْتَرَيْتُهَا لَكَ لِيَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذِّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ وَقَالَ إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورَةُ لَا تَدْخُلُهُ الْمَلَائِكَةُ (رواه البخارى ومسلم)

(154) Hazrat Aishah رضي الله عنها said "I bought a carpet that had picture on it. When the Messenger of

Allah ﷻ saw it he stopped at the door and did not enter. I saw on this face signs of disapproval. I said, 'I repent towards Allah and His Messenger (but tell me) what wrong have I done?' he asked. 'what is the meaning of this carpet?' I said that I had bought it for him that he might sit and recline on it. He said, 'Those who paint or own these pictures will be punished on the Day of resurrection and will be told to bring to life what they have created. And angels do not enter a house that has a picture in it.' (Bukhari, Muslim)

We learn something from this *Hadith*:

(1) It is forbidden to keep with oneself, in the house, office or shop, anything that has a picture drawn on it. This thing may be a cloth, cushion, carpet, calendar, utensils, furnishings, etc. The Prophet ﷺ did not enter his house because he spied a cushion that had picture on it.

(2) The angels of mercy do not go to a house that contains pictures. The *Hadith* speaks about angels, but from other verses and *Ahadith* the *Ulama* deduce that it refers to the angels of mercy and does not include the Angels who record anyone's deeds and the Angel who is deputed to take anyone's life. They have to fulfil the commands of Allah although they too disapprove of the pictures. Those people who do not believe in the angels or who do not shy away from causing displeasure to Allah's innocent creation, have the pictures with them.

Shari'ah has taken care to disallow those things that cause annoyance to the angels. The Prophet ﷺ said, "If anyone has eaten the bad-smelling root (the onion) must not come near our mosque at all because the angels are (also) annoyed by what annoys men. (*Mishkat*) When someone eats such a thing as has bad odour he must not go to the mosque even if there is no one inside because the angels are there. He may go after the smell has gone.

The devils feel happy when the things *Shari'ah* forbids are done. How can the angels then be expected to be happy? Those people who have pictures with them or do anything forbidden, then they displease Allah and His Messenger ﷺ and the angels.

(3) Those who have made the pictures will be

tormented on the day of Resurrection and will be asked to give life to what they had drawn. This command will be by way of reproof because they cannot give life to anyone.

The Prophet ﷺ said that Allah said, "Who is a greater wrong-doer than one who goes on creating things like the ones created by Me? Let such people create an atom or a grain of wheat or a grain of barley." When they cannot do so then why are they occupied in drawing pictures. (*Mishkat*)

The Holy Prophet ﷺ said, "Those who will receive the severest punishment from Allah will be the people who try to imitate Allah's characteristic of creation." He also said, "Every artist will be punished through his picture that he had drawn. As many pictures that he had made, each one of them will be a soul through which the artist will be punished. (*Mishkat*)

The Messenger of Allah ﷺ also said, "On the Day of Resurrection, there will emerge from Hell a neck having two eyes that see, two ears that hear and a tongue that speaks. It will declare that it has been put in charge of three classes: (1) every one who is an adamant tyrant, (2) everyone who associates another with Allah and (3) those who make pictures." (*Mishkat*)

RULINGS:

- (1) It is proper to draw and keep pictures of lifeless things, like trees, etc. However, if such an object represents an icon or a religious figure or is a sign of the dis-believers, then it must be avoided. For example, the cross.
- (2) Desist from watching the Television because it is based on pictures.

CAUTION:

Some people suggest that the picture disallowed by the *Hadith* is one that is drawn by an artist and the photograph by the camera does not fall under the ban. This is a wrong conception prompted by the devil. A picture is disallowed no matter how it is made.

It is a fashion and part of the culture these days to keep pictures, statues in the house and car. Many a sin

is committed in the name of art; to make a picture, decorate with it, to show it and see it are also among these sins. The moment a man has a little money, he spends it on adornment, camera, photograph, and statuettes. No matter how much he is told that it violates the Command of Allah and His Messenger ﷺ but he will pay no heed. When he has decided to follow in the footsteps of the non-Muslim West, he does not turn to *Makkah* or *Madinah*. He may trace descent from noble ancestors and adopt their names but that is only a name because his living style is Christian. He has a dog at home, a dancing doll in the car, a picture on his table and a statue at his office. Is this how a Muslim behaves? Does he not pay any attention to the orders of the Messenger of Allah ﷺ and does not care if the Angels of mercy do not come to his house?

Some people although they are religious give in to their children's demands for dolls and pictures, etc. They want that their children do not feel bad but it makes no difference to them if the Prophet ﷺ does not like it. (Indeed, Allah is our Helper and guidance is in His Hands).

A LITTLE POSSESSION IS ENOUGH TO SPEND THE LIFE

(١٥٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قَالَ لِي رَسُولُ اللَّهِ

ﷺ يَا عَائِشَةُ إِنْ أَرَدْتَ اللُّحُوقَ بِي فَلْيَكْفِكَ مِنَ الدُّنْيَا كَرَادٍ

الرَّاكِبِ وَإِيَّاكَ وَمُجَالَسَةَ الْأَغْنِيَاءِ وَلَا تَسْتَخْلِقِي ثَوْبًا حَتَّى تُرْقِعِيهِ.

(155) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا said that the Messenger of Allah ﷺ said to her, "If you wish to join me (in the next world), Aishah, be satisfied with worldly things to the extent of a rider's provision, avoid sitting with the rich, and do not consider a garment worn out till you patch it." (*Mishkat, Tirmizi*)

This *Hadith* gives us three lessons. The first is, make do with a limited provision in this life of the world. Be like a traveller who keeps with him his bare necessities. If more possession is amassed, more money will be needed to do it and lawfully earned money cannot get more things. Therefore, unlawful means will have to be

adopted. In the Hereafter, a man who has less in this world will be better off than one who has more in terms of having to account for sources of income and expenditure. Even a very poor person desires a sofa set, a television and other luxuries.

Pay heed! This behaviour does not behove the followres of the Prophet ﷺ. When the Holy Prophet ﷺ sent his close Companion, Hazrat M'az bin Jabal رَضِيَ اللَّهُ عَنْهُ as governor of Yemen, he advised him to refrain from enjoying himself *إياك و التعم فان عباد الله ليسوا بالمتعمين* "the servants of Allah are not those who enjoy themselves."

According to Hazrat Ali رَضِيَ اللَّهُ عَنْهُ the Holy Prophet ﷺ said,

مَنْ رَضِيَ بِاللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ

(يَهْتَفِي فِي شَعْبِ الْإِيمَانِ)

"If anyone is happy with the little that Allah has given him, Allah will be happy with the few deeds that he has performed." (*Bai haqi*)

Once, the Holy Prophet ﷺ slept on a coarse mat. When he got up, his body had the marks of the mat on it. Hazrat Abdullah bin Mas'ud رَضِيَ اللَّهُ عَنْهُ said, "Messenger of Allah ﷺ, do command us! We will spread for you a good bedding and bring for you the good things." He said, "What do I have with this world? My affair with this world is the same as a travellers who rests under a tree and then, leaving the place, goes away." (*Mishkat*)

A Muslim must obey his Prophet under all circumstances. However, the Muslims today, boys and girls, imitate the non-Muslims and end up with higher expenditure. One has to borrow then, sometimes heavily.

Hazrat M'az رَضِيَ اللَّهُ عَنْهُ said to his companions once, "When you were tested through hardship, you dealt with patience. Shortly, you will be tried with wealth. What I fear most about you is that you will be tried through women. When women will wear silver and golden bracelets and the fine cloth of Syria and Yemen, the wealthy will also tire down, and the poor will be asked that which they cannot provide."

Today we are passing through that period which

Hazrat M'az spoke of. The women are placed in that very situation. It is not correct for a Muslim to indulge in adornment. It is a wasteful expenditure and no amount of income can satisfy a person's desire to adorn himself. But no one is prepared to live a simple life.

Girls are specially pushed this way and on marriage a girl goes on making demand, so much that her husband's lawful means are not enough. There is no time with her to read the Qur'an, invoke blessings on Allah's Messenger, seek repentance or do any other religious duty. True adornment is the internal adorning. When a man has good habits, his body and dress seem to be good. To seem good but have bad morals is to wrap up excrement in silk. A thing is said to be essential for a person when his life is restricted without it. Let everyone check his expenditures and remember not to classify every thing he desires as essential.

The other advice in the *Hadith* is that one should not sit with a rich person. Often, they are worldly people and a person draws near worldly desires in their company, inclining to overlook the Hereafter. Besides, when a person sees them closely, he tends to feel deprived of the provisions of this world and is thus ungrateful. There is none who does not have someone else with lesser provisions than him. A man becomes grateful when he sees people who have fewer things than he has. The Holy Prophet ﷺ has said.

اَنْظُرْ وَاِلَى مَنْ هُوَ اَسْفَلُ مِنْكُمْ وَلَا تَنْظُرْ وَاِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ
اَجْدَرُ اَنْ لَا تَزْدُرُ وَاَنْعَمَ اللهُ عَلَيْكُمْ (مشكوة ص ٤٤٧)

"Look at him who is poorer than you (in worldly provisions) and do not look at him who is richer than you. You will not then be ungrateful to Allah for His benefits for you." (*Mishkat*)

The same thing, the Holy Prophet ﷺ has said in another way, "If anyone has two characteristics Allah will classify him among the grateful and the patient. He who turned to him who is better than him in religious matters and then followed him, and looked to him who is poorer than him and then thanked Allah for keeping him better off, will find that Allah classifies him among

the thankful. As for him who looks at some one who is less religious than he, and at someone who is richer than he and then craved for his riches regretting at his being deprived, Allah will not count him among the grateful and patient." (*Mishkat*)

Often the rich people are sinful and bad- charactered and they neglect ritual prayers. According to Hazrat Abu Hurayrah رضى الله عنه, The Messenger of Allah ﷺ said, "Do not envy on seeing the wealth of a sinner because you do not know what will happen to him after he dies. Surely, Allah has readied for him a terrible punishment, the Fire of Hell." (*Mishkat*)

What use is the provision of this world if one has to undergo punishment in the next world? The torment of Hell will be so severe that a man cannot live after undergoing it but, there, he will not die. He will go on receiving the punishment.

لا يموت فيها ولا يحيى اللهم احفظنا من مصائب الدنيا و عذاب
الآخرة

"He will not die there, nor live." O Allah! preserve us from the trials of this world and the torment of the Hereafter."

The third advice that the *Hadith* gives us is not to consider a garment worn out and unwearable until you patch it. This means that a person must not regard his dress worn out only because he has been wearing it for a long time. As long as it is intact, it must be worn. Then, when it begins to wear off, do not hurry in discarding it but wear it after patching it up. In this way, it will not be necessary to get clothes stitched at short intervals and thus a persons finances will not be burdened. Also, he will not suffer from pride and looking down on other people. This is a very useful advice. Our new generation may not understand it because they are surrounded by worldliness and selfishness. If anyone acts on this advice, he will find contentment in this world and the next and he will be honoured in the Hereafter. He must ignore the look of despise that some people may cast at him.

IT IS DISALLOWED TO FEEL HAPPY
WHEN A MUSLIM IS IN DIFFICULTY

(١٥٦) وَعَنْ وَائِلَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَظْهَرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحِمَهُ وَيَتَلَبَّسَ بِكَ (مشكوة، ترمذی)

(156) Hazrat Wathilah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "Do not feel pleasure at the misfortune of your brother and then have Allah be merciful to him and involve you in the misfortune." (*Mishkat ul Masabih*)

This *Hadith* teaches us not to display pleasure when we see a Muslim suffers a misfortune. It is not necessary that a man will be safe from suffering forever. It is quite possible that he suffers the same misfortune that made him happy when it afflicted another Muslim who may now be free of it. This thing has been experienced and people do suffer after they display pleasure at another's misfortune. When anyone makes fun of someone who is deformed, then it is seen that he and the one who enjoys with him suffer the same deformity. It is also disallowed to describe in a taunting or pleasing way a shortcoming in someone whether it has to do with his religion or his worldly life. However, it is correct to give advice in a sincere way. A sincere person advises in a sincere way. A sincere person advises in privacy and in a proper way. He does not aim at displeasing the other person. It is wrong to mention the defect when speaking about someone's shortcoming. The Messenger of Allah ﷺ said, "When anyone ascribes to his brother some sinful activity, he will not die until he himself commits that sin." (*Tirmizi*)

A COMPREHENSIVE HADITH ON GOOD
CONDUCT

(١٥٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابُرُوا وَلَا يَبْغُ

بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُوثُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى ههنا وَيَشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ (رواه مسلم)

(157) Hazrat Abu Hurayrah رضى الله عنه said that the Messenger of Allah ﷺ said, "Do not envy each other. Do not bid against one another. Do not hold a grudge against one another. Do not turn your faces from one another. None of you must busy in opposition to another. But, live as slaves of Allah and brothers of one another. A Muslim is the brother of another Muslim. He does not oppress him, or leave him alone in difficulty. He does not despise him." Pointing three times to his chest, he said again, "Piety is found here. It is enough of evil for a man to despise his Muslim brother. Everything of a Muslim-his blood, possession, and honour-are sacred to a Muslim." (Muslim)

THIS IS A COMPREHENSIVE AND USEFUL HADITH:

(i) The first advice is do not envy each other. The person who envies burdens his own mind and heart. The Qur'an has taught us to seek refuge from the envious person. (And from the evil of an envier when he envies, (113:5) The Holy Prophet ﷺ said, "Keep away from envy because it eats away virtue as fire devours wood." (Mishkat) The Ulama have concluded that it is forbidden to envy anyone. One reason why it is so is that the envier disputes the will of Allah ﷻ in bestowing on someone something. Obviously, created thing has no right to dispute the authority of the Creator. In our everyday life we do many things that our children cannot understand. If they dispute with us our authority to do what we decide, we will not like it. Then, Allah is One who Does what He pleases, how can anyone interfere in His affairs.

When a person envies another, he tries to harm him. He backbites him and wishes to cause him physical and material harm. He sins gravely because of that. He does

not find time to do anything virtuous. If he does do anything pious at all, he will surrender it in the Hereafter to one whom he envies. The Prophet ﷺ said, "The malady of the earlier people has seized you, that is envy and hatred that shaves off. I do not say that it shaves hair but it shaves off religion." (Mishkat)

He compared it to the razor. Just as the razor cuts off hair, in the same way hatred cuts piety. The envier harms himself. He deprives himself of piety and if he does any pious deed he loses it to the person he envies. His life is a torment to him. The person whom he envies does not lose anything. Someone has rightly said:

كَفَى بِالْحَاسِدِ أَنَّهُ يَغْتَمُ وَقْتَ سُرُورِكَ

"There is no point in seeking revenge from the envier. It is enough that seeing you happy saddens him."

Some people say:

الْحَسَدُ حَسَكٌ مَنْ تَعَلَّقَ بِهِ هَلَكَ

"Envy is a thorn, He who holds it destroys himself."

THE STATUS OF THOSE WHO ARE GOOD TO THEIR PARENTS

(١٥٨) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ الصَّلَاةُ لَوْفِئِهَا، قُلْتُ ثُمَّ أَيٌّ؟ قَالَ بِرُّ الْوَالِدَيْنِ، قُلْتُ ثُمَّ أَيٌّ؟ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَرَدَّتْهُ لَزَادَنِي (رواه البخارى)

(158) Hazrat Ibn Mas'ud رضى الله عنه said, "I asked the Prophet ﷺ, 'which of the deeds is dearest to Allah?' He said, 'The Salah at its right time.' I asked, 'Then which (of the deed is dearest to Allah after that)?' He said, 'Behaving well with one's parents.' I asked, 'Then which?' He said, 'Jihad in the cause of Allah.' He told me that much and if I had asked more, he would have said more." (Mishkat, Bukhari)

This Hadith tells us that the best of deeds in the sight of Allah are respectively, offering Salah at their right times, being good in the treatment of parents and

بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو
الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَهُنَا وَيَشِيرُ إِلَى
صَدْرِهِ ثَلَاثَ مَرَارٍ بِحَسْبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ
كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ (رواه مسلم)

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"Envy is a thorn, He who holds it destroys himself."

THE STATUS OF THOSE WHO ARE GOOD TO THEIR PARENTS

(١٥٨) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ الصَّلَاةُ لَوْ قُتِلَتْ ثُمَّ أَيْ؟ قَالَ بِرُّ الْوَالِدَيْنِ، قُلْتُ ثُمَّ أَيْ؟ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ حَدَّثَنِي بِهِنَّ وَلَوْ اسْتَرَدَّتْهُ لَزَادَنِي (رواه البخارى)

(158) Hazrat Ibn Mas'ud رضى الله عنه said, "I asked the Prophet ﷺ, 'which of the deeds is dearest to Allah?' He said, 'The Salah at its right time.' I asked, 'Then which (of the deed is dearest to Allah after that)?' He said, 'Behaving well with one's parents.' I asked, 'Then which?' He said, 'Jihad in the cause of Allah.' He told me that much and if I had asked more, he would have said more." (Mishkat, Bukhari)

This Hadith tells us that the best of deeds in the sight of Allah are respectively, offering Salah at their right times, being good in the treatment of parents and

taking part in *Jihad* for the sake of Allah. In other words good treatment of parents takes precedence over *Jihad* in the cause of Allah. The *Ahadith* use the word *birr* for good treatment of parents and '*uqooq*' for ill-treatment. They also use these words for treatment metted out to other relatives.

Mulla Ali Qari رحمه الله عليه has commented in his *Mirqat* that *birr* signifies goodness (dealing well) and it is used in dealing with parent and other relatives. The opposite of *birr* is '*uqooq*'. It signifies severing relations or dealing badly with parents and other relatives.

There are two other words. *Silatur Raham* and *Qati'tur Raham*. Mulla Ali Qari writes that *silatur raham* is to give good treatment to one's own relatives and to relatives from the in-laws. *Qata Rahmi* is the opposite of this. The person who does the first thing joins relationships while he who does the second thing severs relationship with relatives.

IN DEALING WITH PARENTS WELL, MORE ATTENTION WILL BE PAID TO THE MOTHER

(١٥٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَجُلٌ
يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟
قَالَ أُمُّكَ، قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ أَبُوكَ، وَفِي
رِوَايَةٍ قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ ثُمَّ أَدْنَاكَ

(رواه البخارى)

(159) Hazrat Abu Hurayrah رضي الله عنه said that a man asked, "Messenger of Allah ﷺ, who is deserving of good care from me?" He said, "Your mother." He asked, "Who then?" The Prophet said, "your mother." He asked, "Who then?" He said, "Your father."

In a version, the Prophet ﷺ said, "Your mother, then your mother, then your mother, then your nearest relative, then your nearest relative (after him)." (*Mishkat*)

This *Hadith* says that the mother is most deserving of good treatment because she bears the child and

nourishes him and serves it. It is also because she is weaker she cannot earn her own livelihood. She is given preference to the father, who follows her in getting good treatment. Then the more a relative is close, the more rightful he is of receiving good treatment.

In the Book *Fadail Sadaqat*, some ulama are reported to comment that a mother has three shares when receiving good treatment, and the father one share. The Holy Prophet ﷺ named the mother three times and named the father the fourth time. The ulama say that the mother bears pain at three stages: during pregnancy, at the time of birth and while breast-feeding.

The jurists have contended that a mother has a greater right to good treatment over the father. If anyone is unable to met out good treatment to both parents, he must prefer to give good treatment to his mother. However, the father has a greater right to respect and honour.

TO BE DISOBEDIENT TO PARENTS IS SINFUL AND INVITES MISFORTUNE IN THIS LIFE

(١٦٠) وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ كُلُّ الذُّنُوبِ يَغْفِرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَّا عَقُوقَ الْوَالِدَيْنِ فَإِنَّهُ يُعْجَلُ
لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ (رواه البيهقي في شعب الایمان)

(160) Hazrat Abu Bakar رضي الله عنه has said that the Messenger of Allah ﷺ said, "Of all sins Allah forgives what He wishes except undutifulness to parents, for He punishes the perpetrator in this life before he dies." (*Mishkat*)

Explanation:

The Holy Prophet ﷺ is quoted in a *Hadith*, as saying, "Apart from oppression and severing ties of relationship, there is no sin that makes the perpetrator more worthy of punishment in this life. The person who commits these two sins is punished in this life (but it does not follow that he will not suffer punishment in the Next world but) apart from what is stored for him of punishment in the next world. (*Mishkat*)

We know then that undutifulness to parents invites punishment in this world and the next. We have also seen in an earlier *Hadith* that by being good to the parents a person's term of life is prolonged and provision is increased. When people are afflicted with hardship these days, they undertake different methods to ward them off but do not give up the deeds that invite these hardships.

Hazrat Abdullah bin Amr رضي الله عنه has reported that the Holy Prophet ﷺ said, "The major sins are: (i) to associate with Allah, (ii) to be disobedient to parents (iii) to kill someone (killing whom was not lawful for the killer) (iv) to take a false oath." (*Mishkat*)

The list of major sins is exhaustive. This *Hadith* mentions those sins that are very grave. After polytheism, disobedience to parents is mentioned. This includes being oppressive to parents in any manner, by word or deed, to pain them, disobey them, not to spend money on their needs. The deeds that are dearest to Allah are to offer ritual *Salah* on their time and to treat the parents well. Exactly in the same manner the list of sins has disobedience to parents after associating partners with Allah, that is second in number. The position of parents as regards treatment by their offspring is very clear now.

THE REWARD ON REMOVING AN OBSTACLE FROM THE THOROUGHFARE

(١٦١) وَعَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلَّمْنِي شَيْئًا أَنْتَفِعُ بِهِ قَالَ إِغْرِلِ الْآذَى عَنْ طَرِيقِ الْمُسْلِمِينَ (رواه مسلم)

(161) Hazrat Abu Barzah رضي الله عنه said that when he asked, "O Prophet of Allah ﷺ teach me something from which I may receive benefit." The Prophet ﷺ said, "Remove things from the path of the Muslims that cause annoyance to them."

(*Mishkat, Muslim*)

This *Hadith* teaches us to remove from the path anything we find that might cause annoyance. It could

be something on which an unwary passer-by steps and is liable to slip and fall, something that is an obstacle and blocks the passage, etc. This is mentioned in other versions too.

Hazrat Abu Hurayrah رضي الله عنه quoted the Messenger ﷺ as saying, "A man passed by a branch of a tree that was overhanging on the path. He decided to remove it from the path of the Muslims. Therefore, he was brought into Paradise." (*Mishkat*)

The Holy Prophet ﷺ said, "I have seen a man happily moving about in Paradise as a reward for cutting down a tree that caused annoyance to passer-by." (*Mishkat*)

Hazrat Abu Zarr رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "It is *sadaqah* to smile in the face of a Muslim. It is *sadaqah* to enjoin what is good and forbid what is wrong. It is *sadaqah* to guide someone who has lost his way. It is *sadaqah* to help one who has a weak eyesight. It is *sadaqah* to remove stones, thorns and bones from the road. And it is *sadaqah* to pour water from your bucket into the bucket of your brother." (*Tirmizi*)

Hazrat Aishah رضي الله عنها reported the Messenger of Allah ﷺ as saying, "Every man is created with three hundred and sixty joints, so he who says *Allahu Akbar* (Allah is the Greatest), *al-Hamdu lillah* (Praise is for Allah), *subhan-Allah* (Glory is to Allah), *astaghfirullah* (I ask for Allah's forgiveness), removes from the people's path a stone, a thorn or a bone, enjoins what is recommended or forbids what is wrong, (and these deeds together or any one of them) count to the number of three hundred and sixty, will move about that day having removed himself from Hell." (*Muslim*)

We must ponder over this matter and consider what punishment a person invites over himself when he throws obstacles on the path of the people. There are those who clean their houses but throw the rubbish on the road causing inconvenience to the passer-by. Many eat on the thoroughfares and throw the peel right in the middle of the road. A banana peel could cause someone to slip. We must never throw on the road anything that could annoy the pedestrians. Rather, we must remove from the road

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any such thing we find there that could cause an inconvenience to its users.

THE REWARD ON KEEPING A SECRET

(١٦٢) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ مَنْ رَأَى عَوْرَةَ فَسَتَرَهَا كَانَ كَمَنْ أَحْيَى مَوْتُودَةً (رواه احمد

والترمذى)

(162) Hazrat Uqbah bin Amir رضى الله عنه reported that the Messenger of Allah ﷺ said, "He who sees something that should be kept hidden and so conceals it is like one who brings to life a girl buried alive (in terms of reward)." (Mishkat)

This Hadith tells us about the reward on concealing someone's faults. In pre-Islamic days the Arabs took it badly if a girl was born to them. They kept away from other people from shame. Some were so much evil as to bury the new-born girl alive. The Qur'an has said about it:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the girl-child buried alive is questioned for what sin she was slain. (at-Takwir, 81:8-9)

Having understood this point, observe that the Holy Prophet ﷺ compared the reward to a person, who conceals what he has seen that which ought not to have been seen of the defects of other people, to the reward on bringing alive the baby-girl who is buried alive. This point becomes clear if we realize that a person whose secrets are revealed prefers to die than to face people. Thus, if anyone who knows of these things hides them from men is like one who brought him to life.

Hazrat Abdullah bin Umar رضى الله عنه said that the Holy Prophet ﷺ said, "A Muslim is the brother of another Muslim. He must not oppress him or leave him helpless (when he is in difficulty). As for him who is occupied in seeing after his brother's needs, Allah will grant him his needs. And, as for him who removes the restlessness of another Muslim, will have Allah remove one of his worries on the Day of Resurrection. And, when anyone conceals the secrets of another, Allah will conceal his

faults on the Day of Resurrection. (Bukhari, Muslim)

Many people are in the habit of looking for the faults in others and when they happen to find them out, they set to circulate them and consider their act an achievement. This is a grave sin calling for severe punishment.

The Prophet ﷺ said, "If anyone looks for faults in another person, Allah finds faults in him and shames him although he may have done the wrong in (the privacy of) his home. (Mishkat)

REWARD FROM ALLAH FOR ADOPTING MILDNESS

(١٦٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ

إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَالًا يُعْطَى عَلَى

الْعُنْفِ وَمِمَّا لَا يُعْطَى عَلَى مَا سِوَاهُ (رواه مسلم)

(163) Hazrat Aisha رضى الله عنها said that the Messenger of Allah ﷺ said, "Indeed Allah is merciful and likes one to be merciful. He gives for it what He does not give for harshness and what He does not give for anything else." (Mishkat ul Masabih)

وَعَنْ جَرِيرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ يُحْرَمِ الرِّفْقَ

يُحْرَمُ الْخَيْرَ (رواه مسلم)

Hazrat Jarir رضى الله عنه reported from the Holy Prophet ﷺ, he said, "He who is deprived of gentleness is deprived of good." (Mishkat ul Masabih)

The Holy Prophet ﷺ said, "The person who is given his share with mildness, is given his share of the good in this world and the Hereafter. As for him who is deprived of his share of mildness, he is deprived of his share of the good in this world and the Hereafter. (Mishkat)

These Ahadith tell us the merits of mildness. He who is of a mild temperament has received a great favour and an asset. Good character comes from mildness. Indeed, he who is deprived of mildness is deprived of the good of this world and the Hereafter. It is those creatures of Allah who are mild who benefit other people, it is to

them that people go and benefit from their excellence and good character. No one will visit a person who is harsh and coarse. The Holy Prophet ﷺ was very mild, soft-spoken and merciful. The Qur'an addresses him in these words:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (ال عمران)

It was by the mercy of Allah that you (O Prophet) were lenient with them, and had you been rude and hard-hearted, they would have dispersed from around you. So pardon them, and seek forgiveness for them, and consult with them in the affair. And when you have resolved upon a thing, then put trust in Allah. Surely Allah loves the trustful. (Al-Imran, 3:159)

This verse tells us that mildness attracts love and compassion and hard-heartedness disperses even those who were near. A Believer must be mild in temperament and merciful in dealings. The Holy Prophet ﷺ said, "A Believer is loving and he has no share of the good in him who is not loving and who is not loved. (Mishkat)

The guidelines are for a general situation; however, sometimes one has to be stern. If one is stern when it is required of him, then it is also good. Sometimes, one is required to be stern to control his children and students. If one is always strict with them, the children, students and subordinates turn rebellious.

ONE MUST SHUN ANGER

(١٦٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ أَوْصِنِي قَالَ لَا تَغْضَبْ فَرَدَّدَ ذَلِكَ مِرَارًا قَالَ لَا تَغْضَبْ (رواه البخارى)

(164) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said that a man asked the Prophet ﷺ to give him some advice. He said, "Do not be angry." The man repeated (the question) several times and he said (every time), "Do not be angry." (Mishkat)

According to some narrations, "A man presented himself before the Holy Prophet ﷺ and submitted, Messenger of Allah ﷺ, Give me some advice that I may act on it but it must not be too much perchance I may tire of it." The Messenger of Allah ﷺ said 'Do not be angry.' He repeated this sometimes."

In another version it is stated that the man said, "Messenger of Allah ﷺ, point out to me a deed by doing which I may go to Paradise. But it may not be much to do." The Holy Prophet ﷺ said, "Do not be angry."

The Holy Prophet ﷺ showed to the man such a thing which when acted upon would preserve him from many evil deeds and lead him to many pious actions.

CURE OF ANGER:

The *Ahadith* suggest different cures for anger.

(1) One of them is to recite

اعوذ بالله من الشيطان الرجيم

I seek refuge in Allah from the accursed evil.

(2) The second is to quit speaking and become absolutely dumb.

(3) The third is to cling to floor. (Jami ul-Uloom wal Hukm, Ibn Rajab)

The Messenger of Allah ﷺ said, "Indeed, anger is from the evil and, without doubt, the evil is created from the Fire. Only water can extinguish fire. Therefore, if anyone of you feels the rush of anger. Let him perform ablution." (Mishkat)

Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "If anyone of you gets angry and he is standing then, let him sit down. If it subsides, well and good otherwise he must lie down." (Mishkat)

The Mishkat carries a *Hadith* from Bayhaqi that the Messenger of Allah ﷺ said, "Surely, anger spoils fatih as aloes spoil honey."

Anger is a natural disposition and although it is difficult to control, man can get over it. The Holy Prophet ﷺ said, "He is not strong and a wrestler who knocks down his opponent. The strong man is he who restrains himself when he is angry." (Bukhari, Muslim)

REWARD FOR RESTRAINING ANGER:

The Messenger of Allah ﷺ said, according to a *Hadith* in *Bayhaqi*, "For the person who restrains his anger, Allah will restrain punishment over him on the Day of Resurrection."

According to Hazrat Abdullah bin Umar رضى الله عنه the Messenger of Allah ﷺ said, "To restrain anger in order to please Allah is more excellent in the sight of Allah than to swallow back anything." (*Mishkat*)

WHAT IS ARROGANCE? AND WHAT IS THE PUNISHMENT FOR IT?

(١٦٥) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ فَقَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنًا قَالَ إِنَّ اللَّهَ تَعَالَى جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ (رواه مسلم)

(165) Hazrat Ibn Mas'ud رضى الله عنه reported the Messenger of Allah ﷺ as saying, "He who has in heart as much as a grain of pride will not enter Paradise." A man there submitted, "If a man likes beautiful garments and beautiful shoes (is it pride)?" The Prophet ﷺ said, "Allah, the Exalted, is Beautiful and likes beauty. Pride is to ridicule the truth and despise people." (*Mishkat ul-Masabih*)

Man is endowed with good qualities but he also owns many bad qualities and has defects. Pride is one of the great defects. The Holy Prophet ﷺ defined pride as rejecting the truth and to despise people. If a man wears beautiful clothes and shoes and does not belittle other people or rejects the truth then he is not being proud. But, if a man dons beautiful garments and shoes and, at the same time, considers other people lowly and rejects the truth, then he displays pride. Many people are poor and do not have enough clothes to wear but they reject the truth and consider other people as lowly, then this too is pride.

People are proud for different reasons.-Knowledge,

wealth, rank and position. Some people do not have anything, neither wealth nor knowledge; yet they are arrogant. They leave behind the rich and those enjoying rank and office in pride and in rejecting truth and despising people. As it is arrogance is bad but when it is not backed by any reason, neither possession nor knowledge, then it is worse.

A creature has no right to be proud. He must devote himself to worship and thank Allah for His favours. He must tell himself that he is not worthy of the favours that he enjoys. The more he will reflect on the majesty of Allah and his own helplessness, the more he will deplore arrogance and pride. He will become humble and draw towards humility. A man filled with filth and destined to die and lie in a grave where worms will be fed on his corpse, how does it suit him to be proud. The Qur'an has said:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (سوره لقمان)

"And turn not your cheek away from men in scorn, nor walk on the earth exultantly. Surely, Allah loves not anyone arrogant, boastful." (*Luqman* 31:18)

It also says:

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And Allah loves not any arrogant boaster." (*al-Hadid*, 57:23)

It says further:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ (النحل)

"Surely He loves not the arrogant" (*an-Nahl*, 16:23)

Boasting about and bragging about oneself and egoism are branches of arrogance. These people are not regarded highly by other people. Those people who are humble find that people love them and regard them highly.

Hazrat Umar رضى الله عنه once addressed the people from the pulpit, "O Men, be humble. For I have heard the Messenger of Allah ﷺ say 'If anyone is humble for the

sake of Allah ﷻ. He will raise him up that he will regard himself as ordinary while other people will see him as a great man. But, if anyone is arrogant; Allah will cause him to tumble so that people will disregard him although he may think highly of himself. People will hold him in contempt more than the dog and the swine." (*Mishkat ul Masabih*)

The Holy Prophet ﷺ has said, "Those who are arrogant will appear on the Day of Resurrection in human form but infinitesimal like ants. They will be driven towards a cell in Hell called *Bawlas*. They will burn in the fire that lights fire (inferno) and they will be given to drink the pus of the inhabitants of Hell." (*Tirmizi*)

There are many people who despise others and reject the truth. When some people are asked to offer their *Salah*, they say "Who exercises up and down. You may go to Paradise, we will go to Hell." When someone who does not *Fast* is asked to *Fast*, he says, "Let him who has nothing to eat *Fast*." When they are asked to adopt the *sunnah*, they say "We are not poor that we may adopt it." This behaviour rejects the truth and borders on disbelief. Let women be humble and keep away from arrogance. Teach your children to follow this path and do not belittle anyone. Accept whatever Islam says from the core of your heart. Do not spoil your life in this world and the Hereafter by rejecting the Truth.

ADOPT HUMBLeness AND SHUN BOASTING

(١٦٦) وَعَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخُرَ
أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ (رواه مسلم)

(166) Hazrat Ayaz bin Himar al-Mujashi رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allah ﷺ said, "Allah has revealed to me that you should be humble to such an extent that no one boasts before another or oppresses him." (*Mishkat*)

This *Hadith* tells us that we must adopt humility and shun arrogance and haughtiness. No one must treat another person with contempt or oppress him. It is a sin

to feel proud because of one's riches, position or rank, or property. It is also sinful to despise someone. If a man is noble this is a gift from Allah-but it does not qualify him to belittle anyone. In the Hereafter only righteous deeds and God-fearing attitude will count.

TO FEEL PROUD BECAUSE OF NOBLE BIRTH IS WRONG

Often we see people distinguish themselves by adding to their names a reference to the Companions or a saint from whom they claim descent. Thus, we may have a *Siddiqui*, a *Farooqi*, a *Usmani*, a *Hasni*, a *Husaini*, etc. Very few of them append this name to express the fact of descent. Most of them do so to boast their high descent. Further, except for a few most lag behind in righteous deeds. If the noble men to whom they trace their descent were to be here for some time, they would not like to see these people who claim descent from them because of their irreligious behaviour. These people who take pride in their nobility look down upon all other people besides themselves. However, they are as evil as the others. They commit the same sins and are as disobedient. In fact, those who are looked down upon are often more educated in Qur'anic knowledge and religious duties and it is these people who send their children to madrasah while the claimants to nobility lag behind.

IT IS DISALLOWED TO RIDICULE ANYONE AND TO BREAK A PROMISE

(١٦٧) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَا
تُمَارَا خَاكَ وَلَا تُمَارِزْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفْهُ (رواه الترمذی وقال
هذا حديث غريب) (شمائل ترمذی)

(167) Hazrat Ibn Abbas رَضِيَ اللَّهُ عَنْهُ has reported that the Holy Prophet ﷺ as saying, "Do not quarrel with your brother, do not joke with him and do not promise him something that you will not fulfil." (*Mishkat*)

This *Hadith* gives some advices.

(i) Do not quarrel with your brother. It is very bad to

quarrel except that it is correct to dispute for your rights. However, it is better to give up disputes. When one quarrels, he ends up abusing his opponent and there is always a bad feeling between the two. The Holy Prophet ﷺ said, If anyone who is on the wrong, gives up disputing (with his brother), he will have a house built for him on the borders of Paradise. And, he who improves his conduct will have a house built for him in the higher levels of Paradise." (*Mishkat*)

(ii) Do not make jokes with your Muslim brother. There are two ways for a man to joke with another. One is to make him happy; this is permissible-in fact recommended provided a lie is not spoken and a promise is not broken. This second kind of joke displeases the other person and it is not permissible to do so. The foregoing *Hadith* disallows it. Often some women make fun of one among them so that she is annoyed and gives vent to her feelings. This joke is unlawful because a Muslim is annoyed thereby.

THE SIGNIFICANCE OF REPENTANCE

THE SIGNIFICANCE OF REPENTANCE

(١٦٨) وَعَنِ الْأَغَرِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ (رواه
مسلم)

(168) Hazrat al - Agharr al - Muzam رضى الله عنه said that the Messenger of Allah ﷺ said, "O People! Be repentant to Allah, for I turn to Him in repentance a hundred times daily" (Muslim)

The Holy Prophet ﷺ teaches us to turn to Allah in repentance frequently. Man is weak and succumbs to temptation. It is a favour of Allah upon mankind that it is not binding that every sin will invite punishment. On the contrary, if a sinner repents to Him sincerely, he will be forgiven. The Qur'an says:

(١٦٩) وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُ
هُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ (سوره الشورى)

(169) And He is (Allah) Who accepts repentance from His servants, and pardons evil deeds, and He knows what you do. And He answers those who believe and do righteous deeds and increases unto them of His bounty. And the disbelievers --- for them shall be a severe chastisement. (ash. Shura, 42:25-26)

In the *surah an-Nur* also we find the command of Allah to seek His forgiveness:

وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

"And repent to Allah all together, O you believers, that you may prosper." (an-Nur, 24:31)

In the *surah al-Tahrim*, we find:

THE SIGNIFICANCE OF REPENTANCE

(١٦٨) وَعَنْ الْأَغَرِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ (رواه مسلم)

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(١٦٩) وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ (سورة الشورى)

(169) And He is (Allah) Who accepts repentance from His servants, and pardons evil deeds, and He knows what you do. And He answers those who believe and do righteous deeds and increases unto them of His bounty. And the disbelievers --- for them shall be a severe chastisement. (ash. Shura, 42:25-26)

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"And repent to Allah all together, O you believers, that you may prosper." (an-Nur, 24:31)

In the *surah al-Tahrim*, we find:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتُّوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا
يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ

O you who believe, turn to Allah in sincere repentance. May be that your Lord will acquit you of your evil deeds, and will admit you into Gardens underneath which rivers flow on the day when Allah will not abuse the Prophet and those who believe with him.....(at-Tahrim, 66:8)

There are many other verses in which the command to repent is found and which laud those who repent.

The sins of a man may be minor or major, many or few, they are all harbingers of punishment. It is necessary that the moment a man commits a sin, he must repent sincerely. The minor sins are pardoned through righteous deeds too. The grave sins, however, are pardoned only by sincere repentance. Of course, Allah may do as He pleases and thus forgive anyone even though he has not repented. However, if one makes a sincere repentance in the proper manner it is accepted. Repentance merely by an oral declaration is not enough. Repentance is made with three things.

- (1) To be really ashamed and sorry for having committed the sin. To look at oneself and realise that such a *base* little thing disobeyed the Majestic Lord Who is the King of Kings, the Greatest and the Creator of everything.
- (2) To resolve firmly that no sin will be committed ever again.
- (3) To redeem whatever is redeemable whether it concerns rights of Allah or rights of fellow human beings.

The rights of Allah may be given by redeeming whatever had been omitted of the *Fard* and *Wajib* from the time one has turned adult. These include ritual *Salah* which may be redeemed at any time of the day except at sunrise or sunset and at *Zawal* (decline of the sun). When the sun has risen well, it is permitted to offer voluntary and redeeming *Salah*. It is also correct to offer redeeming *Salah* after the *Fajr* and

'Asr Salah; however, they may not be offered slightly before sunset when yellows appear in the sun. There are two *raka'at* to be redeemed every day when we take into account a day's five prescribed *fard*, *Salah* and three *raka'at* *wajib* prayers.

The *Salah* that have been missed in a journey (that is according to *Shari'ah* will be offered two *raka'at* instead of four, and when anyone redeems them at home he will offer only two as he would have offered in the journey.

Some people who offer their *Salah* now and then will find it difficult to know how many *Salah* they have missed. Some do not pray when they travel, others do not pray the *Fajr* or *asr*, yet others do not offer when they are ill. When redeeming them the *Salah* that one has missed more should be redeemed by a greater number than others.

It is wrong to suppose that a missed *Salah* may be redeemed at its appointed time only. Any *Salah* may be redeemed at any time, and one may redeem many day's outstanding *Salah* in one day. Further, if the *Salah* that one has omitted to offer are more than five then it is not necessary for him to observe the sequence, for instance he may redeem *'Asr Salah* before *Zuhr*.

Many people offer optional *Salah* but do not redeem the *Salah* that they had omitted to offer. They must redeem such *Salah* instead of offering the optional *Salah* and the *ghair muwakkadah sunnah Salah*. In fact, they must find time to offer redeeming *Salah* in a greater number, because if anyone dies while he has un-offered *Salah* against his name, he will suffer punishment in the Hereafter.

When the outstanding *Salah* are beyond reckoning, it becomes difficult to specify which day's *Salah* is being redeemed, in such cases, when making the intention one may say for instance, the first *Zuhr Salah* that I have to redeem..... He will go on making the proposal in this manner because once he has redeemed a *Salah*, the next one will become the first, and so on.

In the same manner, a woman must find out whether she is liable to pay *Zakah* and since when has she become liable. If she is already paying it, has she been paying it correctly? She must make a careful guess

of any unpaid *zakah* and redeem it till she is satisfied that she has met her obligation. If she has the money, she must redeem all the outstanding at once otherwise she must resolve to pay it all in her lifetime and go on paying as she gets the opportunity.

It is the same with *sadqah fitr* and any vow that had been made. Whatever is outstanding in this regard must be redeemed. (it is wrong to do something sinful, if anyone has done so, the person must consult the Ulama on how to act.)

In the same way, calculate the number of *Fasts* that have been neglected after having attained adulthood. (consult the Ulama on how to redeem them.) Women who are generally in the forefront in keeping voluntary *Fasts* neglect, however, to redeem the *Fasts* they miss during their menstrual period in Ramadan. They must redeem these *Fasts* from the time they had become liable to observe religious duties.

Many men and women do not perform *Hajj* although it is *fard* for them. Anyone who is capable of performing it must perform it and if anyone who had been liable to perform it at some time past because he had owned the means but had not fulfilled his obligation and has now utilised the means to some other purpose must now ponder over it. If anyone has now become very old and infirm and has no hope of regaining the strength, he or she may get someone to perform *Hajj Badal* for them. If he cannot get this done in his lifetime, he may ask his heirs to get this done from his legacy; however, one can leave instructions to use only one-third wealth for oneself, the rest belongs to the heirs. Of course, the heirs may get the *Hajj* performed of their predecessor from their wealth if they choose to do so.

Then we come to the rights of fellow men. Whatever rights of men are liable to be met, must be given to them. These rights are of two kinds: Monetary rights and Personal rights.

Monetary rights are those rights of wealth and property that one has usurped in one or another way and must be repaid to the owner. A person may have robbed another, kept back his possessions entrusted to him or loaned to him, cheated him, charged him interest

or retained something while joking with him. When returning the property of another in such cases it is not necessary to tell him that he had been cheated. It may be returned to him as a gift.

Personal rights pertain to someone's honour and respect. If anyone has beaten another person or backbitten him or cursed him or caused pain to him listened to someone backbite or falsely accused him in any manner bodily or mentally, then he must ask him to forgive him. If he is at a far off place, let this not be an excuse but he must go to him or write a letter and apologise to him. He must try his best to make amends and make him happy. If he has to submit to retaliation for unnecessarily beating him then he must tolerate it. However, the Ulama say that only when the victim has learnt of having been backbitten must he apologise to him otherwise he must make many supplications for him until he feels satisfied that he has compensated his victim.

Many people are righteous and pious and make repentance orally but they do not give up their sinful life. Their earnings are unlawful and they backbite others without the least compunction. To be religious-minded is restricted to offering *Salah* and observing *Fasts*. It is not sufficient to make oral repentance but not redeem the usurped rights of Allah and his creatures. It is going to be very difficult for those who take interest, receive bribe or cheat in business dealings. How will they redeem the rights of different people? How will they remember these people and trace them out? However, those who are determined to make amends will find a way out.

My honourable teacher used to tell his pupils about a Tahsildar. This man had approached Maulana Ashraf Ali Thanvi and pledged allegiance to him. As he came to practice more and more of religion, he turned towards the rights of fellow men. He recollected the bribes that he had taken. He had been Tahsildar in Punjab of pre-partitioned India and his victims were mostly Sikhs. He went to the places where he had been an officer. He visited the offices went through the files of old cases, traced out the addresses of his victims and went to their

houses in different villages. He apologised to many of them and he paid back the money to many. My honourable teacher had himself met this Tahsildar who related this incident to him personally and confirmed that he had paid off many of his victims and was determined to pay off the rest. On the other hand, many people pledge allegiance and make repentance orally but do not forgo their previous habits of devouring unlawful wealth. They do not resign from their employment in the banks. They continue to receive bribe. Neither do they give fellow men their rights nor cease to backbite them. Rather, after they have sworn allegiance they find another avenue of backbiting and that is to speak ill of those who are not disciples of their mentors, they present this act as a lauding of their mentor. All this is very dangerous. If one does not worry about the Hereafter, what is the advantage of becoming someone's disciple or of ostensibly declaring repentance.

Some people might argue that what has been is now past, that they do not have the means to compensate their victims, or that they cannot trace them after these years.

They are wrong. Islam has suggested a way out for this too. In the first instance, these people may be traced and asked to forgive the oppressor either personally or by letter. If they do not forgive them they may be requested to give time during which their rights would be repaid. If they die before the rights are repaid, then their heirs may be repaid. If these victims or their heirs are not traced, then whatever is due to them of monetary wealth may be given away in charity.

According to Hazrat Abu Huryrah رضي الله عنه the Prophet ﷺ said, "If anyone has oppressed his brother by dishonouring him or in any other way, then he must make amends and make it lawful today before the day when this currency as we know of will not be legal tender (or seek forgiveness). The compensation there is in such a manner that the piety of the oppressor will be given over to the oppressed but if he does not have them (the pious deeds) then the sins of the oppressed will be placed on the oppressor." (*Bukhari*)

Hazrat Abu Hurayrah رضي الله عنه has also said that the

Holy Prophet ﷺ once asked his Companions رضي الله عنهم whether they knew who was a destitute. They responded that they regarded one who was deficient in worldly possessions as a destitute. The Holy Prophet ﷺ said, "The destitute of my *Ummah* is one who will bring with him on the Day of Resurrection (wealth of) *prayers, Fasts, zakah* but he will also have abused someone, slandered others, usurped property of yet others, murdered some and beaten someone. His piety will go some of it to one person, some more to another. If before all his victims are satisfied, his deeds are exhausted, then their sins will be put on his name. He will be sent to Hell." (*Muslim*)

Indeed, this is a very tough proposition. Everyone of us must think of giving the rights of other people and of Allah. We must repent from our sins sincerely and redeem outstanding dues.

THE METHOD OF REPENTANCE

(١٧٠) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ الْأَغْفَرَ اللَّهُ لَهُ ثُمَّ قَرَأَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ (رواه الترمذی وابن ماجه الاين ماجه لم يذكر الآية)

(170) Hazrat Ali رضي الله عنه said that Hazrat Abu Bakr رضي الله عنه narrated to him - and that he spoke the truth - that the Messenger of Allah ﷺ said to him, "If anyone happens to commit a sin, then if he performs ablution and offers optional *Salah* and seeks forgiveness from Allah, then Allah will definitely forgive him." The Prophet ﷺ then recited the verse

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً (الاية)

"And those who, when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins" (*Mishka*) (verse of Qur'an, *Al-Imran*, 3: 135.)

The basis of Repentance have been stated in the

forgoing lines - to be ashamed and sorry for having sinned, to resolve firmly not to sin again, and to make amends where rights of Allah and fellow men have been disrespected. Repentance is then approved surely. Approval of repentance is assumed further if some other things are done. For instance, increase the amount of pious deeds one does or do something voluntarily that is significant in nature. Someone approached the Holy Prophet ﷺ and said that he had committed a grave sin. He asked if his repentance will be granted. The Prophet ﷺ asked him if his mother was alive. He replied in the negative. The Prophet ﷺ asked him if a maternal aunt was alive and he said that he had one. The Prophet ﷺ asked him to behave well with her. (Tirmzi)

Thus to give good treatment to one's Mother or maternal aunt is a means to gain forgiveness.

When someone seeks forgiveness after offering two or four *raka'at* optional *Salah*, he stands a great chance of gaining forgiveness.

The verse of the Qur'an to which the foregoing *Hadith* referred is from *surah Al-Imran* and is reproduced here in full:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ ۖ وَمَنْ يَغْفِرِ الدُّنُوبَ إِلَّا اللَّهُ ۖ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَعْلَمُونَ (١٤٤)

And those who, when they have committed an indecency or have wronged themselves, remember Allah, and seek forgiveness of their sins. And who forgives sins but Allah? And they persist not in that (wrong) which they have done, while they know it. (Al-Imran, 3:135)

Then, in the next verse their reward is announced.

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ۝

"Those! Their recompense is forgiveness from their Lord, and Gardens underneath which rivers flow,

therein they shall abide. And how excellent is the reward of the (good) workers! (Al-Imran, 3:136)

Istighfar

In the devotional exercises in remembering Allah, *Istighfar* is very significant. *Istighfar* is to seek forgiveness of Allah for one's sins, Allah commanded His Prophet Mohammed ﷺ to seek His forgiveness:

فسبح بحمد ربك واستغفره انه كان توابا ط

Then glorify the praise of your Lord and seek for His forgiveness. Surely He is ever Relenting. (an-Nasr 110:03)

And, He also commanded the general body of Muslims to do the same:

وما تقدموا لا نفسكم من خير تجدوه عند الله هو خيرا واعظم
اجرا ط واستغفر والله ان الله غفور رحيم

And whatever good you forward for your souls, you shall find it with Allah better and greater in recompense. And seek forgiveness of Allah. Surely Allah is Forgiving, Merciful.

Hazrat Abu Said al Khudri رضى الله عنه said that the Messenger of Allah Mohammed ﷺ said that the devil (when he was accused) said to Allah, "O Lord! By Your Might I will ever go on tempting Your creatures as long as they have their, souls in their bodies." Allah said, "By My Might, Splendour and Highness! As long as they ask Me to forgive them, I will go on forgiving them." (Ahmed).

The Holy Prophet ﷺ said, "If anyone says.

استغفر الله الذى لا اله الا هو الحي القيوم واتواب اليه

I ask Allah for forgiveness. He, besides whom there is no god, the Living, the Eternal. And I repent to Him, he will be forgiven even if he has fled from the battlefield." (Mishkat)

The Holy Prophet ﷺ also said, "If anyone likes that his Record of Deeds please him, he must beg *Istighfar* frequently." (Targhib)

The Believers must make it a habit to offer the *Istighfar* often alongwith their other prayers of devotion.

They must offer it at least a hundred times in the morning and evening and add to this number as many times as they can during the day.

We have seen the words of *Istighfar* in the *Hadith* and the Believer must use them. If he does not remember anything then he may simply say "O Allah, I ask you to forgive me!" very often.

The benefits of *Istighfar* will be narrated at the end of this book.

The Merits Of Invoking Blessings And Peace On The Holy Prophet ﷺ

Invoking of blessings on the Prophet ﷺ is also a significant form of devotional supplications. The command to offer this is found in the Qur'an, and its merits are recalled in the *Ahadith*.

I have written separately on the Merits of as-Salah was-Salam (Invoking blessing and peace on the Prophet ﷺ). Here we present a few *Ahadith*.

Hazrat Anas رضي الله عنه said that the Holy Prophet ﷺ said, "If anyone invokes blessings on me once, Allah will descend on him ten portions of mercy, forgive his ten sins and raise his ten ranks." (*Nasai*). "Ten pious deeds will be credited to him and he will be rewarded as if he had emancipated ten slaves." (*at-Targhib*).

According to Hazrat Abdullah bin Mas'ud رضي الله عنه the Messenger of Allah ﷺ said, "that person will be nearest to me on the Day of Resurrection who will have invoked the most number of blessings on me." (*Tirmizi*).

Hazrat Ruwayfi' bin Thabit رضي الله عنه said that the Messenger of Allah ﷺ said, "It will become a must for me to intercede (on the Day of Resurrection) for the person who invokes blessings on me in the following words:

الهم انزله المقعد المقرب عندك يوم القيمة

"O Allah, raise him to the station near you on the Day of Resurrection." (*Ahmed as in Mishkat*).

According to Hazrat Abu Hurayrah رضي الله عنه the Holy Prophet ﷺ said, "Many angels of Allah make a round of the earth; their errand is to convey the salutation of my people to me." (*Mishkat*).

Hazrat Abu, Talha رضي الله عنه said that one day the Messenger of Allah ﷺ came (to his companions) while his face bore signs of happiness. He said that Hazrat Jibril عليه السلام came to him and informed him that Allah said, "O Mohammed will it not please you that if anyone of your people invokes blessings on you, I will show Mercy to him ten times and if he will convey salutations to you I will convey to him peace ten times" (*Mishkat*).

Thus if anyone who invokes blessings on the Prophet ﷺ also invokes peace on him, he will get twenty favours from Allah.

Hazrat Abdullah bin Amr رضي الله عنه said that if anyone invokes blessings on Allah once, Allah and His angels will show mercy to him seventy times. (*Mishkat*)

According to Mulla Ali Qari رضي الله عنه in his sharah of *Mishkat* this reward (of showing mercy seventy times) may be peculiar to Friday. (The reward may have been enhanced for this day because of its special merits).

According to Hazrat Ali رضي الله عنه the Holy Prophet ﷺ said, "He is stingy in the real sense of the word who does not invoke blessings on me when my name is called out before him." (*Tirmizi*).

We are told in a *Hadith*, "It is cruel of some one that my name is called and he does not invoke blessings on me." (*Kanz ul 'Amal*).

Hazrat Umar رضي الله عنه said, "Your Supplication remains suspended between heaven and earth and does not budge forward until you invoke blessings on the Prophet ﷺ." (*Kanz ul-'Amal*).

These *Ahadith* bring out the significance of invoking blessing on the Prophet ﷺ. A Believer must Frequently invoke blessings and peace on the Prophet ﷺ

THE VIRTUES OF REPENTANCE

(١٧١) وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ طُوبَى لِمَنْ وَجَدَنِي صَاحِفَتِهِ اسْتِغْفَارًا كَثِيرًا (رواه ابن

ماجه)

(171) Hazrat Abdullah bin Busr رضي الله عنه said that the Messenger of Allah ﷺ said, "He will be in a very

blessed condition (on the Day of Resurrection,) who finds in the Register of his Deeds a great many Istighfar (seeking of pardon from Allah)."*(Mishkat, Ibn Majah)*

Men must seek forgiveness from Allah frequently. It is to ask for forgiveness of sins which men do commit now and then, major or minor. Besides, the pious deeds that they manage are not done in a proper manner and there is always something wanting in the worship that he puts in. Add to this, he is in the habit of perpetrating abhorrent and disapproved deeds (the *makruh*). Thus when anyone seeks forgiveness for his sins frequently, on the Day of Resurrection he will find them recorded in his Register and because of their gaining approval, his omissions and sins will be forgiven. He will then realise their value.

Only that creature is worthwhile who presents his apologies to Allah for his mistakes,

Otherwise where can one find deeds worthy of his Sacred Majesty?

When Hazrat Abu Bakr رضي الله عنه submitted before the Messenger of Allah ﷺ, "Messenger of Allah ﷺ, teach me a supplication that I may make in my *Salah*," the Prophet ﷺ taught him that well-known supplication that is normally made in the last *raka'ah* after invocation blessings on the Prophet.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ
(بخاری و مسلم)

"O Allah, I have wronged myself considerably and there is no one to forgive me - a forgiveness from you - and have mercy on me. Indeed, you are the Forgiving, the Merciful."*(Bukhari, Muslim)*

Observe it! The supplication have been offered that is wholly a good thing. A command of Allah is fulfilled that in itself is piety. The one who has done it is *Siddiq Akbar*- Hazrat Abu Bakr, He is being taught to seek forgiveness on the completion of the *Salah*. It is because no one can hope to worship in a manner befitting the

Majesty of Allah. Go on worshipping and asking for forgiveness. The upright people have been doing it always. Everyone begs for forgiveness when he happens to sin but the sincere worshippers ask to be forgiven after they have been pious. Their behaviour is the pursuance of the teachings of the Prophet ﷺ. He is the most excellent of Allah's creatures, and the nearest one to Him. Allah gave him something that he gave none else. He would stand in *Salah* at night and put in much labour to propagate the religion of Allah. He was commanded

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then glorify the praise of your Lord and seek for His forgiveness. Surely He is ever Relenting. (*an-Nasar* 110: 3) After he had offered his obligatory *Salah*, the Prophet ﷺ would say *astaghfirullah* three times. (*Muslim*) (I ask Allah for forgiveness).

According to Hazrat Abdullah bin Umar رضي الله عنه they would count the Prophet ﷺ recite the following a hundred times in an assembly:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

O Allah! Forgive me and relent towards me. Surely you are the Relenting, the Forgiving.

When the Holy Prophet's practice was in this manner, what should our behaviour be? We see carelessness in every form of worship and find the same thing in reciting the *Istighfar*. We do not pay attention to what we say. Sincere repentance is to be attentive while regretting our mistakes, to resolve not to repeat them, and to make amends particularly when we have violated rights of Allah and fellow men.

It is about this careless repentance that Hazrat Rabi'ah Basriyah رحمة الله عليه is reported (by al-Jazri in *al-Hisn*) to have said:

اسْتَغْفَارُنَا يَحْتَاجُ إِلَى اسْتِغْفَارٍ كَثِيرٍ

Our action in seeking forgiveness in itself calls for repentance because of its shortcomings.

Hazrat Rab'i bin Khashim رحمه الله عليه has advised, "You people should not say *astaghfirullah wa atubu ilayhi* (I seek forgiveness of Allah for me and I repent to Him). This is a sort of claim. The tongue utters these words but the mind and heart were not attentive. Therefore, the claim was a falsehood."

Hazrat Rab'i bin Khashim رحمه الله عليه continued his advice, "Instead of that go on saying *Allahum aghfir li wa tub 'alayya* (O Allah, forgive me and relent towards me). This lays no claim but puts forward a request. The careless request is not proper too because such behaviour is disrespectful but it is merciful Allah that he does not question this disrespectful behaviour. If anyone will go on making this supplication (*rabbi ghfir li wa tub 'alayya*, My Lord, forgive me and relent towards me), he may find an auspicious moment when Allah will grant his supplication. When anyone goes on knocking at a door it will be opened for him sometime, after all, and he will get the opportunity to enter."

According to Hazrat Anas رضي الله عنه the Prophet ﷺ said:

افْعَلُوا الْخَيْرَ دَهْرَكُمْ وَتَعَرَّضُوا لِلْفَحَاحِ رَحْمَةً اللَّهِ فَإِنَّ اللَّهَ نَفَحَاتٍ
مِنْ رَحْمَتِهِ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَسَلُّوا اللَّهَ أَنْ يَسْتَرْعَوْرَا
تِكُمْ وَأَنْ يُؤْمِنَ رَوْعًا تِكُمْ (وقال في مجمع الزوائد رواه الطبراني ورجال
اسناده رجال اسناده رجال الصحيح غير .)

Go on being righteous all your life. Come before the winds of Allah's mercy, because the winds of the Mercy of Allah go on blowing. He causes them to benefit those of His slaves whom He chooses. And you! Ask Allah to conceal for you your sins and shortcomings and to convert your fear into tranquillity and peace.

All this teaches us to occupy ourselves in prayer and seeking forgiveness. Perchance we will find the auspicious moment and gain from it our heart's desires. Hazrat Luqman had said, "Make it a habit that your tongue says always: O Allah forgive me! Because there are moments when Allah does not reject

the petitioner his petition."

When one recites the *Istighfar* attentively it is a very good thing. However, if this is not easily done, even then the tongue must be accustomed to go on seeking forgiveness of Allah. Let us not be careless in seeking forgiveness. We must find time to do so sincerely and attentively. Let not it be that always we are inattentive in seeking pardon. If we cannot be attentive all the time, we can at least pay attention to what we say some of the time. For instance just before sleeping we may bring ourselves to put our mind to devotion, offer two *raka'ah* optional *Salah* and make a sincere, heartfelt repentance to Allah. Hazrat Ibn Mas'ud رضي الله عنه said that a Believer (because of his fear of Allah) takes his sins to be massive as if he is under a mountain and fears that it may fall over him while a wrong-doer considers his sins no more than a fly on his nose that flew away when he raised his hand to it.

First of all, one must not commit any sin but if he lapses into it, he must forthwith seek forgiveness of Allah from his sins. Hazrat Aishah رضي الله عنها has said that the Messenger of Allah ﷺ used to make this supplication.

(١٧٢) اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اسْتَبَشَرُوْا وَاِذَا اَسَاؤُا
اسْتَغْفَرُوْا (مشكوة)

(172) O Allah! Cause me to be among those who when they do good are happy but when they commit sin they seek forgiveness. (*Mishkat*)

The Holy Prophet ﷺ made this supplication to teach his *Ummah*. One of his companions رضي الله عنهم asked the Prophet ﷺ what faith was and he said, "When your piety pleases you and your sins look evil to you, you are a Believer." (*Mishkat*)

A man must be happy when he does a pious and righteous deed thanking Allah for inspiring him towards it. Similarly, when he does any wrong, he must be sorrowful for having disobeyed his Lord. He must ask Allah to forgive him.

Men are liable to sin. What is worse is to persist and progress boldly in doing sinful things. The Prophet

ﷺ has said.

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ ط (مشكوة)

All men commit mistakes but the best of those who err are those who are repentant. (*Mishkat*)

Hazrat Abu Sa'id رضى الله عنه reported the Messenger of Allah ﷺ as saying that the devil said, O Lord! I swear by your Might that I shall continue to lead your slaves away from the right path as long as they have their souls in their bodies." The Lord of the worlds said to him, "By My Might, Glory and the Exalted station, I shall continue to forgive them as long as they seek my forgiveness." (*Mishkat*)

It must be realised that it is wrong to sin trusting oneself that the exercise of repentance will follow the committing of sin. No one can predict the future. May be before one is able to seek forgiveness for oneself he dies. Besides, it is true that only they are inspired to ask forgiveness and repent who endeavour to keep away from sin, but seldom they are drawn to commit sin and repent immediately. As for those who continue to sin keeping before them the assurance that one who repents will be forgiven. They are not even inclined to seek forgiveness or to repent. At the same time it must be understood clearly that one must not despair of the mercy of Allah. A man's sins - no matter how many they be are nothing before the mercy of Allah, for He has said:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ط

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ط إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ه

Say (O Prophet): "O My servants who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogether. Surely He is the Forgiving, the Merciful." (*az-Zumar*, 39:53)

Apart from gaining forgiveness for one's sins and shortcomings in the performance of good deeds, repetitions of *istighfar* also has other advantages for the person who repeats it. It is helpful, for instance, in

getting rainfall. The Qur'an recalls the advice of Hazrat Hud عليه السلام to his people:

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ (سورة هود: ٥٢)

And, O my people! Ask forgiveness of your Lord, then repent to Him; He will loose the heaven in torrents upon you, and He will add strength to your strength; and turn not away as guilty ones. (*Hud*, 11:52)

The advice of Nuh عليه السلام to his people is found in the Qur'an:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۖ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۖ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

So I said: 'Seek forgiveness of your Lord, surely He is ever Forgiving. He will send down upon you rain in torrents, and will help you with riches, and sons, and will assign to you gardens, and will assign to you rivers....' (*Nuh*, 71:10.12)

The verses of the Qur'an make it very clear that to recite the *istighfar* frequently helps in getting rain, augmenting power and strength, increasing wealth and children and having gardens and rivers.

People adopt different ways and means to gain more strength and to enhance their wealth and to have more children, but they do not incline towards repentance. On the contrary they continue to commit more and more sins. It is very short-sighted of them to do so.

Repetition of *istighfar* also helps in rectifying one's deeds. Hazrat Huzayfah رضى الله عنه said that he was sharp tongued with his family members he submitted before the Messenger of Allah ﷺ "Messenger of Allah ﷺ, I fear that my tongue may get me admitted to Hell." The Prophet ﷺ said, "Why have you given up asking forgiveness of Allah. Surely, I ask for Allah's forgiveness a hundred times every day, and I repent to Him."

Besides remedying sharpness of tongue, *istighfar*

also helps in securing oneself from every type of difficulty and worry. The Prophet ﷺ said,

مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ
فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

If anyone occupies himself in *istighfar* (seeking forgiveness), Allah will cause him to find a way out of every difficulty, remove his worries and give him plenty and will give him sustenance from such a place as he would never have thought of.

Istighfar is also helpful in removing rust (in the form of evil) from the heart. The Prophet ﷺ said, "Surely, there is some sort of a shade upon my heart sometimes and I ask forgiveness of Allah a hundred times a day." (Muslim)

This narration tells us that the Prophet ﷺ asked Allah's pardon a hundred times a day while we have seen another version say that he did so in every assembly. It may be that the Prophet ﷺ did so initially once in a day and then began doing it every time he sat in a gathering. It could be explained that he practised both versions -- that he asked Allah's forgiveness a hundred times a day and also when he met people, he again asked for forgiveness a hundred times.

As for the saying of the Prophet ﷺ there is "a shade of some sort on my heart" the scholars have explained it variously. For instance, he had the affairs of *Jihad* and his people on his mind so his heart was somewhat occupied in these matters disturbing his whole-hearted attention to Allah, he described this diversion as a shade in that saying. Of course his attention to *Jihad* and his people was also part of his worship. We must now consider our occupation in matters that are not even religious and devotional. When the Prophet ﷺ saw his occupation in affairs of *Jihad* and the people as diversion and thus asked for forgiveness a hundred times a day, how many times should we say the *istighfar*. As a matter of fact we are immersed in sin.

Hazrat Abu Hurayrah رضى الله عنه reports the saying of the Holy Prophet ﷺ "When a Believer sins, his heart receives a black spot. If he asks forgiveness and repents,

the spot clears. However, if he (does not repent but) goes on to do more sins, then the spot widens until it overshadows his heart. This spot is the word *rana* in the Quranic verse.

كَلَّا بَلْ سَكَنَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

(Certainly not! But what they have been earning has rusted upon their hearts. - *al Mutaaffifin*, 53: 14.)

In a version, we are told that the hearts get rusted and are cleaned by *istighfar*. (Bayhaqi)

As we have seen in a *Hadith* (above) that the rust gets over hearts because of sins. The filth of the sins can be cleaned by seeking forgiveness and repenting. The hearts of those who do not ask to be pardoned and do not repent are in a very bad shape. They cannot differentiate between piety and evil and this lack of perception augurs ill for them. One must occupy oneself in making *istighfar* frequently for oneself, his parents, children and family, teachers and mentors, and relatives and companions, the men among them and the women, whether they are living or dead. One must offer *istighfar* particularly for those people whom he had backbited, slandered or pained in any way, and this action must go on to such an extent that one is satisfied that the victim's rights have been met.

THE SHAPES OF ISTIGHFAR

The words in which one asks Allah to forgive him are known as *istighfar* whatever the words be. However, the words that are found in *Ahadith* are more suitable and excellent because they are auspicious, having been spoken by the Prophet ﷺ. The different sets of words of *Istighfar* that we could locate in the books of *Hadith* at the time of writing these lines, we have reproduced here. (some of them will be found in the Book of Virtues of Qur'an and *Zikr*.)

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ

O My Lord, forgive me and relent toward me. Indeed you are the Relenting, the Forgiving.

(I) According to Hazrat Ibn Umar رضى الله عنه the Messenger of Allah ﷺ repeated these words a hundred

times during a meeting. (*Sunan Tirmizi, Abu Dawood*)

(II) According to Hazrat Abdullah bin Mas'ud رضي الله عنه the Messenger of Allah ﷺ said that if anyone says the following words three times, he will be forgiven his sins even if he has fled from the battlefield:

استغفر الله العظيم الذي لا اله الا هو الحي القيوم واتوب اليه

I ask forgiveness of Allah the Great besides Whom there is no God. (He is) the Living, the Eternal. And I turn to Him in repentance.

We are told in a *Hadith* that if anyone says when he lies on his bed (at night)

استغفر الله الذي لا اله الا هو الحي القيوم واتوب اليه

"I ask forgiveness of Allah besides Whom there is no God. (He is) the Living, the Eternal, and I turn to Him in repentance."

His sins will be pardoned even if they are as many as the foam of the oceans.

(iii) According to Hazrat Jabir رضي الله عنه someone presented himself before the Prophet ﷺ and said, twice or thrice, "Oh, my sins! Oh, my sins!" The Holy Prophet ﷺ asked him to say

الهم مغفرتك اوسع من ذنوبي ورحمتك ارجى عندي من عملي

"O Allah! Your forgiveness is more encompassing than my sins and I am more hopeful of your Mercy than my deeds."

He did as directed. The Prophet ﷺ said, "Say them once again!" He repeated the prayer again. The Prophet ﷺ said to him, "Repeat them once more." He did that. The Prophet ﷺ said to him, "Get up! Allah has forgiven you."

(iv) Hazrat Abu Musa-al-Ash'ari رضي الله عنه said that he heard the Messenger of Allah ﷺ make this supplication:

اللهم اني استغفرك لما قدمت وما اخرت وما اعلنت وما اسررت

انت المقدم وانت المؤخر وانت على كل شيء قدير ه

O Allah, I seek your forgiveness for the sins that I had committed earlier and that I committed later on and that I committed openly and that I committed secretly. You are the one to advance and you are the One to hold back, and you are over everything Capable.

(v) Hazrat Shaddad bin Aus رضي الله عنه said that the Messenger of Allah ﷺ said that the '*sayed-ul-Istighfar*' is in these words: (Sayed-ul-Istighfar is the best set of words for seeking pardon.)

اللهم انت ربّي لا اله الا انت خلقتني وانا عبدك وانا على عهدك

ووعدك ما استطعت اعود بك من شر ما صنعت ابوء لك بنعمتك

على وابوء بذنبي فاغفر لي فانه لا يغفر الذنوب الا انت

O Allah, You are my Lord. There is no deity except you. You have created me and I am your slave and I am bound to your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favours to me. And I acknowledge my sins. So, forgive me because no one except You will pardon sins.

The Messenger of Allah ﷺ said that if anyone says these words in the day-time with firm belief and dies before evening he will be sent to Paradise, and if anyone says them at night with firm belief and dies before morning, he will be sent to Paradise. (*Mishkat, Bukhari*)

THE VIRTUES OF BEING
PATIENT WHEN FACED WITH
HARDSHIPS AND CALAMITIES
AND THE REWARD ON
ENDURING ILLNESS

The Virtues Of Being Patient When
Faced With Hardships And Calamities
And The Reward On Enduring Illness

(١٧٣) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أُمِّ السَّائِبِ فَقَالَ مَا لَكَ تُرْفَرِفِينَ قَالَتْ الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا فَقَالَ لَا تَسِيَّ الْحُمَّى فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ (رواه مسلم)

(173) According to Hazrat Jabir رضي الله عنه the Messenger of Allah ﷺ visited Hazrat Umm as-Saib رضي الله عنها once. He observed her condition and said to her, "What is the matter with you that you are trembling?" She said that she had fever and may not Allah bless it. So he said, "Do not revile fever, for it removes the sins of men as the furnace removes the dross of iron." (Muslim)

Women are given to revile and they do not spare children, animals or anything in the world. Hazrat Umm Saib رضي الله عنها did the same thing with fever.

The Holy Prophet ﷺ did not like it. He said that it was through fever that the sins of a Believer are forgiven. It is not proper for him to revile which is a means to forgiveness of his sins.

Once when fever was being discussed in the presence of the Prophet ﷺ, someone spoke ill of it. The Prophet ﷺ said the same thing to this man that he should not curse fever, because it purifies one from sins as fire clears iron of its waste.

There is the case of the Prophet ﷺ visiting a patient who had fever. He said to the patient, "Cheer up for Allah has said, 'It is my fire that I have given power over my Believing servants in the world so that it may replace the punishment that is given by fire on the day of Resurrection.'" (Ibn Majah)

The difficulty that a believing slave faces through illness is very auspicious. Of course, one should not ask Allah for it, but when one gets it, he should be patient and pray for recovery. He must also be confident of being rewarded against the difficulty that he faces. Illnesses are expiation for the sins and hoping for reward mitigates pain and difficulty. A believer is always in an enviable position. When he is healthy, he worships wholeheartedly and when he is ill, he earns a reward by being patient, and his illness atones for his sins. Thus, illness is not a calamity for the Believer.

فَإِنَّمَا الْمَصَابُ مِنْ حُرْمِ الثَّوَابِ

Whatever righteous deeds he misses because of inability, he gets the reward for them too.

Hazrat Jabir رضي الله عنه said that the Messenger of Allah ﷺ said, "On the Day of Resurrection, when those who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world."

Hazrat Abdullah bin Mas'ud رضي الله عنه said that he visited the Prophet ﷺ when he was running high temperature. He touched him and said, "Messenger of Allah ﷺ, You are running high fever." The Prophet ﷺ said, "Yes. I have a higher fever than any of you." Hazrat Abdullah bin Mas'ud رضي الله عنه said, "Is it because you have a double reward?" He said, "Yes. It is so. When a Muslim is afflicted by illness or something else, Allah causes his sins to drop away just as a tree sheds its leaves." (*Bukhari, Muslim*)

The Messenger of Allah ﷺ has also said, "The Believer is like a tender plant moved by the winds, sometimes being bent down and sometimes made to stand up straight (thus, a Believer is in one or other difficulty) until his appointed time comes. But the hypocrite is like the cedar standing firmly, which is unaffected by anything, till it is completely cast down." (*Bukhari and Muslim*)

The hypocrite will not be forgiven in the Hereafter. Therefore, he is not given the opportunity to get them forgiven through affliction. They are happy in this life.

Once the Holy Prophet ﷺ said, "When a Believer

becomes ill and Allah causes him of the illness, it serves as an atonement for his previous sins and a warning to him (to be careful) now. But, when a hypocrite is ill and is then cured (he does not take a lesson from it but) he is like a camel! Whose owners tether it and then let it loose; it does not know why they had tied it and then set it free." The Prophet ﷺ was speaking thus when a man said, "Messenger of Allah ﷺ, what is illness? I have never been ill." The Prophet ﷺ said, "Go away from us because you do not belong to us." (*Abu Dawood*)

This makes it clear that pain and difficulty afflict a Believer who must not panic because of it. It is not correct to revile illness because it is a means to get sins pardoned and also because whatever befalls one is by the command of Allah.

(١٧٤) وَعَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى ، قَالَ هَذِهِ الْمَرْأَةُ السُّودَاءُ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ ، فَقَالَ إِنْ شِئْتَ صَبِرْتَ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ فَقَالَتْ أَصْبِرُ فَقَالَتْ إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفُ فَدَعَا لَهَا (رواه البخاري ومسلم)

(174) Hazrat Ata bin Abu Rabah رضي الله عنه said that when Hazrat Abbas رضي الله عنه asked him if he would like him to show him a woman of Paradise, he said, "Yes." Hazrat Abbas رضي الله عنه pointing to a woman of dark-complexion said that she had come to the Prophet ﷺ and said to him, "Messenger of Allah ﷺ, I am suffering from fits and become uncovered at such times. Make supplication to Allah for me." The Prophet ﷺ said to her, "If you wish, you may endure it and gain Paradise for it, but if you like I will pray to Allah to cure you." She said that she would endure it but "since I become uncovered, pray to Allah that He should not let me become naked." So the Prophet ﷺ made the supplication. (*Bukhari and Muslim*)

We are told again through this *Hadith* that illness

and suffering are blessings for a Believer. Great ranks await him who endures suffering and illness and the resultant uneasiness with patience. The Companions رضي الله عنهم had full faith in the sayings of the Prophet ﷺ so this dark complexioned woman chose to endure and be admitted to Paradise rather than have the Prophet ﷺ pray for her recovery. Today Muslims are unaware of the teachings of the Qur'an and *Hadith*. Therefore, they panic in the face of suffering and do not even give a thought to get reward against patience at such times.

According to Hazrat Yahya bin Sa'id رحمة الله عليه (a successor to the Companions رضي الله عنهم someone died in the times of the Prophet ﷺ). One of the Companions remarked, "How auspicious for this man that he died without enduring illness!" The Prophet ﷺ said, "What a sad thing to say! Do you not know that if Allah had tried him through illness that would have been an atonement for his sins." (*Malik*)

The Prophet ﷺ was asked about the People who suffered the greatest affliction. He said, "The Prophets عليه السلام suffer the greatest affliction, then those who come next to them suffering according to the ranks they have attained. A man is afflicted in keeping with his religion; if he is firm in his religion, his trial is severe. If there is weakness in his religion, the trial is made easy for him, and it continues like that till he walks on the earth having no sin." (*Tirmizi, Ibn Majah*)

Hazrat Anas رضي الله عنه reported the Prophet ﷺ as saying, "When Allah decides to bestow favour on anyone, He gives him the punishment for his sins right in this world before his death. But when He decides to let him suffer his punishment (in the next world), then He does not inflict it on him in this world for the sins he has committed, but suspends it so that he gets his punishment on the Day of Resurrection." (*Tirmizi*)

Hazrat Anas رضي الله عنه also said that the Messenger of Allah ﷺ said, "A higher reward awaits one who suffers a greater affliction. When Allah loves a people He afflicts them, then those who endure it gladly find that He is pleased with them but those who are displeased find that He is displeased with them." (*Tirmizi, Ibn Majah*)

(١٧٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوِ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ ، (رواه الترمذی ، روى مالك نحوه وقال الترمذی هذا حديث حسن صحيح).

(175) Hazrat Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said, "A Believer - man or woman - continues to be afflicted in person, property and children, so that he finally meets Allah free from sin." (*Tirmizi*)

This *Hadith* also tells us that suffering is an atonement for the sins of a Believer. It is not necessary that he will be afflicted in person, that is have any bodily suffering or mental worry. He may suffer bodily or through his children or property. His suffering will amount to an expiation of his sins. His ranks are elevated, too. It must be understood that when a person is afflicted through his children then, besides himself, the children who suffer, will also be recompensed in a like way. A Believer must be patient and grateful. Even the disbelievers suffer but a Believer receives a reward against his suffering and will find his ranks raised in the Hereafter. An unbeliever will get no such recompense. It is just like one who toils and endures suffering to earn a reward in this world - through labour on the field, for instance - so also a Believer endures suffering to earn a reward in the Hereafter.

A Believer is happy in all circumstances. When he suffers, he patiently endures it and earns a reward. When he is comfortable, he is thankful and gets a reward for that. Thus, he must not worry under any situation.

Hazrat Abu Sa'id Khudri رضي الله عنه said that the Prophet ﷺ said, "If a Muslim undergoes suffering, tiredness, worry, sorrow or difficulty, Allah causes it to atone for his sins." Even if a thorn pricks him, it serves as an expiation of his sins."

DETAILS OF THE SINS COMMITTED BY THE TONGUE AND ITS SAFETY

(١٧٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَتِهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ.

(رواه البخارى)

(176) Hazrat Sahl bin Sa'ad رضى الله عنه said that the Messenger of Allah ﷺ said, "If anyone guarantees me what is between his jaws and what is between his legs (that he will not offend anyone or commit fornication), I will guarantee him Paradise." (*Mishkat, Bukhari*)

The Prophet ﷺ said that if anyone does not misuse these things, he will go to Paradise. He is also reported to have said to his companions رضى الله عنهم "Do you know what it is that is most effective in taking people to Paradise? It is the fear of Allah and good conduct. And, do you know what takes people to Hell most effectively? The mouth and the sexual organ are most effective in taking anyone to Hell." (*Mishkat*)

Both the mouth and the sexual organs are very dangerous. Misuse can land one in Hell and they are commonly responsible for taking one to Hell.

Many people control their sexual urge but do not pay attention to the tongue. Therefore, we will write more about it. Of the organs of a human being, the tongue has a greatest significance it is the best and at the same time the worst of the organs. It calls the name of Allah, recites the *Kalimah* of Islam and the Qur'an, invites people towards the approved, and normally associates with the good deeds performed by other organs.

On the other hand, it is the tongue that speaks a word of disbelief or idolatry, abuses and curses, backbites and tell tales, lies and swears falsely and bears false testimony.

The Holy Prophet ﷺ said, "Indeed, the slave of Allah sometimes unconsciously speaks a word that pleases Him so He raises his ranks. And indeed, sometimes the slave of Allah unconsciously speaks a word that displeases Him so He consigns him to Hell." (*Bukhari*)

The Prophet ﷺ has also said that a man stumbles and slips more because of his tongue than by his feet. (*Bayhaqi*)

Hazrat Abu Sa'id Khudri رضى الله عنه has said that the Holy Prophet ﷺ said, "When a man gets up in the morning all the limbs humble themselves before the tongue and say, 'fear Allah for our sake for we are dependent on you. If you are straight, we are straight, but if you are crooked, we are crooked.'" (*Tirmizi*)

It means that if the tongue abuses, for instance, the reaction of the one abused is felt by the other limbs in the blow that he releases.

Hazrat Uqbah bin Amir رضى الله عنه reported that he met the Messenger of Allah ﷺ and asked him, "What is the means of forgiveness?" The Prophet ﷺ said, "Control your tongue, keep to your house (go out very little because there is much temptation outside the house) and weep over your sins. (*Tirmizi*)

Hazrat Sufuyan bin Abdullah Thaqafi رضى الله عنه said that he submitted before the Prophet, "Messenger of Allah ﷺ. What is it that you fear most for me?" The Prophet ﷺ held his tongue and said, "This." (*Tirmizi*)

These *Ahadith* emphasise that it is very necessary to control the tongue. Believers must engage their tongue in remembrance of Allah and recital of the Qur'an and keep to a minimum its use for worldly affairs.

The Prophet ﷺ said, "Except for the mention of Allah do not speak much because speaking much, besides the mention of Allah causes hardness of heart and only he is farthest from Allah who is hard of heart." (*Tirmizi*)

The Messenger of Allah ﷺ also said, "Every thing a man says is a burden on him that will not benefit him except that he commend the approved (the pious deeds) or forbid the disliked (the evil deeds) or occupy himself in the remembrance of Allah." (*Tirmizi*)

This shows that we must also keep away from such things as are neither sinful nor virtuous because they are also the cause of burden and annoyance. The time spent in these things may well have been spent in *zikr* or other pious deeds to fetch rewards and elevated ranks which otherwise one would have been deprived of. Further, these things would bring hardness of heart and loss of enlightenment that one could have obtained by remembering Allah.

It is also known by experience that he who speaks much even if he speaks about the pious things ends up talking about sinful things. For instance, he lies of something or backbites someone. Therefore, it is better to observe silence or remember Allah.

Hazrat Anas رضى الله عنه said that when one of the companions رضى الله عنهم died another said, "Glad tidings to you of Paradise!" The Holy Prophet ﷺ said, "You give glad tidings of Paradise but you do not know that he might have done something meaningless or been niggardly in spending something that would not have caused him loss." This last could be imparting religious teaching or paying *zakat*.

Hazrat Abdullah bin Umar رضى الله عنه has narrated that the Holy Prophet ﷺ said,

مَنْ صَمَتَ نَجَا (بخارى)

"He who kept quiet gained deliverance."

That is, he will be safe from the trials of this life and the Hereafter that come from the tongue.

The Prophet ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"He who believes in Allah and the Last Day must speak about virtuous rewarding things or keep quiet." (*Bukhari and Muslim*)

Hazrat Imran bin Hittan رضى الله عنه said that he went to Hazrat Abu Zarr رضى الله عنه when he was sitting alone in the mosque. He asked him, "O Abu Zarr, why this solitude?" He replied, "I have heard the Messenger of Allah ﷺ say, 'Solitude is better than a bad companion, and a good companion is better than solitude. It is better to say

what is good than to keep alone and it is better to keep quiet than to utter evil words from the tongue. (because silence is not accountable except when an obligatory speech is avoided)." (*Mishkat*)

It is now clear that the tongue is behind much ruination and harm. Many people speak for no reason at all although they do not gain anything from it. In fact, they end up committing sin.

The sin that the tongue commits are many. We list them here:

(1) Falsifying, (2) cursing, (3) tale-bearing, (4) abusing, (5) back-biting (6) Ridiculing anyone, (7) making a false promise, (8) taking a false oath, (9) bearing false witness, (10) talking merely that others may laugh, (11) singing songs, (12) praising someone on his face, (13) praising someone falsely (14) praising an infidel or a sinner, (15) quarreling, (16) indulging in vulgar speech, (17) call a misfortune, (18) Fell happy at one's misfortune (19) mimic someone, (20) taunt someone.

We reproduce the sayings of the Holy Prophet ﷺ about these things.

VEXATION OF FALSIFYING AND THE HATRED OF THE ANGELS IN THIS REGARD

(١٧٧) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِثْلًا مِنْ نَتْنٍ مَا جَاءَ بِهِ (رواه

الترمذی)

(177) Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "When a man speaks a lie, the angel distances himself from him a mile away because of the bad odour from the lie." (*Mishkat ul Masabih, Tirmizi*)

It must be understood that the angles are repelled by the odour that emits because of the lie yet the angles that are appointed to write down the deeds of men do not desert their duty. In spite of the bad odour that they cannot stand, they do not go away because they are duty-bound to stay there. Thus apart from the sin

accruing from the lie, they cause much pain to a creation of Allah.

The Holy Prophet ﷺ said, "Bind yourself to speak the truth because it shows the path to piety and piety shows the way to Paradise. Man speaks the truth and pays full attention to it so Allah places him as a truthful person. Save yourself from speaking lies because it shows how to commit sins that leads to Hell so he keeps lying attentively until he is called a big liar by Allah." (*Bukhari, Muslim*) Believers must speak the truth and teach their children accordingly. They must not lie even to please their children.

IT IS FORBIDDEN TO LIE TO CHILDREN

(١٧٨) وَعَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ دَعَتْنِي أُمِّي

يَوْمًا وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ فَقَالَ

لَهَا رَسُولُ اللَّهِ ﷺ مَا أَرَدْتَ أَنْ تُعْطِيَهُ قَالَتْ أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا

فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيَهُ شَيْئًا كُتِبَتْ عَلَيْكَ

كَذِبَةٌ (رواه ابو داود والبيهقي في شعب الايمان)

(178) Hazrat Abdullah bin Amir رَضِيَ اللَّهُ عَنْهُ recalled that (when he was young) his mother called him one day, when the Messenger of Allah ﷺ was sitting in their house, saying, "Come here, I will give you something." The Messenger of Allah ﷺ asked her what was it that she intended to give Abdullah. She replied that she had intended to give him some dates. He said, "If you were not to give him anything, a lie would have been recorded against you." (*Mishkat ul Masabih, Abu Dawood, Bay Haqi*)

This *Hadith* makes it clear that parents must not lie to their children even to pacify them when they cry or are restless. It is common among parents to do so and in a day they do it numerous times. It is a sin to make a promise and not to fulfil it.

IT IS FORBIDDEN TO LIE TO ANGER A FELLOW WIFE

(١٧٩) وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ أَمْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي فَقَالَ الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسَ ثَوْبِي زُورٍ. (رواه البخاري ومسلم)

(179) Hazrat Asma رَضِيَ اللَّهُ عَنْهَا narrated that a woman said, "Messenger of Allah ﷺ, I have a fellow-wife, will it be sinful for me to boast of receiving from my husband what he has not given me (that she might be annoyed)?" The Holy Prophet ﷺ said, "The one who boasts of receiving what he has not been given is like him who has put on the two garments of falsehood." (Bukhari, Muslim)

The faith that is the heart of the Believer is a sermoniser from Allah. When he gets wrong promptings, the sermoniser cautions him. When he is strong in faith, he will feel the warning and keep away from doing anything wrong and when he is in doubt about the thing he will ask those who know. This is the condition of common good Muslims. The companions رَضِيَ اللَّهُ عَنْهُمْ were more particular in this matter and the foregoing *Hadith* reveals the promptings of a lady companion who immediately approached the Holy Prophet ﷺ to clarify the matter. The heart of a true Believer pinches him when an evil prompting comes to him.

Someone asked the Messenger of Allah ﷺ to point out to him the signs of faith. He said

إِذَا سَرَّتْكَ حَسَنَتُكَ وَسَاءَ تَكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

"When your pious deed pleases you and a wrong pains your heart, then you are a Believer."

This person asked, "Messenger of Allah ﷺ, what is sin?" He ﷺ said,

إِذَا حَاكَ فِي نَفْسِكَ شَيْءٌ فَدَعَهُ

"When something pricks your heart, give it up."

This means that when someone intends to do something and feels uncertain about it and his heart is disinclined towards it, he must not do it. This is an indication that it is sinful. This feeling is seen with those who are careful to keep away from sin and to organise their heart on correct lines. As for him who does not worry about avoiding sins, he finds no difference between sinful living and piety; his sins please him. His conscience does not prick him. It was this inner voice that drew the female companion to put the question to the Prophet ﷺ without hesitation. The Holy Prophet ﷺ gave a terse but comprehensive reply,

الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسَ ثَوْبِي زُورٍ

"One who boasts of receiving what he has not received is as if he has put on two garments of falsehood."

That is, he is covered head to foot with falsehood. Just as the tongue lies on speaking something false so also other organs of a man are termed liars when they act wrongly. Every person who is not an owner of something he pretends to be owner must take a lesson from this *Hadith*. Many women put on borrowed jewels and pretend they belong to them. Boasting is wrong by itself, what to say of claiming ownership over something not his own. Similarly, many people pretend to have performed the pilgrimage or to be *sufis* and *religious mentors* when it is not so in fact. They are also liars from head to foot in the light of this *Hadith*. It also applies to those who pretend to be descended from noble ancestors but are not, like the *Siddiqis*, *Farooqis*, *Chistis* and *Qadris*. Maulana Thanvi رَحِمَهُ اللَّهُ عَلَيْهِ had said about it that some people are not even *paisas* (lowest denomination of currency) but call themselves *Ashrafis* (a play upon words, *Ashrafi* means the highest denomination of currency and also refers to the Maulana whose name is *Ashraf*).

He whose apparent does not measure up to his secret is a liar head to foot.

أَعَاذُنَا اللَّهُ تَعَالَى مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

We seek refuge in Allah from the mischief of our base

selves and from the evil of our deeds.

THE PUNISHMENT FOR TALE-BEARING

(١٨٠) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ ﷺ

قَالَ خَيْرُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رُءُوا أَذْكُرَ اللَّهُ وَشَرَّارُ عِبَادِ اللَّهِ الْمَشَاءُ وَنَ

بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحْبَةِ الْبَاغُونَ الْبِرَاءَ الْعَنْتَ. (رواه احمد و

البيهقي في شعب الايمان)

(180) Hazrat Asma bint Yazid رضى الله عنها said that the Holy Prophet ﷺ said, "The best servants of Allah are those who when they are seen make people think of Allah. And the worst servants of Allah are those who go about slandering, who separate friends and are on the look out for ways to distress the righteous." (*Mishkat ul-Masabih*)

Those who are tale-bearers are among the evil people, they cause dissension among those who have close relationship or friendship. They are the cause of ruin and distress in those people who are safe from these things.

Tale-bearing is a very bad thing. A tale-bearer gains nothing. He commits sin. People who are friendly and have good relations are separated and become enemies because of the slander. He feels happy when they fight but does not remember that he will face the fire in his grave.

Once when he passed by two graves, the Holy Prophet ﷺ said that both the occupants were facing punishment. He said, It is not something grave for which they are punished. One of them did not take enough care to keep the drops of urine falling on him, or did not cover himself while urinating, while the other was slanderous (moved here and there causing dissent among people)." (*Mishkat-ul-Masabih*)

The Ulama cite this *Hadith* to teach us that it is a very great source of being punished in the grave not to protect oneself from drops of urine, not to cover oneself when urinating and to engage in tale-bearing

THE SLANDERER WILL NOT GO TO PARADISE:

The Prophet ﷺ said, "He will not enter Paradise who eaves drops, لا يد حل الحجة قنات and he maliciously reports to someone else." The words in another version are, "A tale-bearer will not enter Paradise."

The Ulama have distinguished between the two by saying that the latter sits among the people and then reports their words to others, and the former quietly eaves drop without anyone knowing about them and they then gossip what they had picked up.

THE DISCUSSION IN AN ASSEMBLY IS A TRUST:

When a person with other people, or with only one other man, he must disallow any backbiting. If he cannot do so, then he must go away from the assembly but he must not report the proceedings to anyone else.

The Holy Prophet ﷺ said, "A meeting is a trust (its discussions must not be revealed to anyone). However, if it has been decided to murder anyone, to commit adultery or to rob someone, then these things must be reported outside. (*Abu Dawood*)

A *Hadith* tells us that if anyone after narrating something looks here and there, he has (revealed) a trust. (*Trimizi, Abu Dawood*) His looking here and there tells us that he is reporting what he should not. Thus, he who has been told this must keep it as a secret. Many people leak out private discussion among people by tale-bearing. They wrong themselves. Many people are such that they keep relations with both disputing parties and convince each of them that they are on the right path and have their support. The result is they take them into confidence trusting them. These people then report their findings to the opposing group so that their enmity increases. The Holy Prophet ﷺ said, "On the Day of Resurrection, you will find that the worst of man is the one with two faces. He comes to people with one face and to another with a different face." (*Bukhari, Muslim*)

Hazrat Ammar رضى الله عنه reported the Messenger of Allah ﷺ as saying, "He who had two faces in the world,

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بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْحَاجَةِ الْبَاغُونَ الْبَرَاءَ الْعَنْتَ. (رواه احمد و

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Hazrat Ammar رضى الله عنه reported the Messenger of Allah ﷺ as saying, "He who had two faces in the world,

the Fire will have two tongues on the Day of Resurrection." (*Sunan Abu Dawood*)

The meaning of two faces is that he comes to someone with one face and to another with a different face having each believe that he is sincere to him. On the other hand, an honourable feels ashamed to contradict himself. It is because he presents two faces speaking differently to two different people with his tongue, he will have the Fire given two tongues. Seeing him punished this way, other people will know that this man was two-faced. May Allah save us!

Let my sisters keep away from this habit. There is no harm in meeting the different parties but, on meeting each of them, they must be persuaded to reconcile with each other. They must not be instrumental in furthering differences between them. Let them fear Allah who knows the secrets of the hearts.

WHAT IS BACKBITING? THE HARM AND LOSS CAUSED BY IT

(١٨١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اتَدْرُونَ مَا الْغِيْبَةُ، قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ. (رواه مسلم)

(181) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said to his companions "Do you know what backbiting is?" The companions رَضِيَ اللَّهُ عَنْهُمْ said, "Allah and His Messenger know best." The Prophet ﷺ said, "It is saying something about your brother that he would dislike." One of the companions asked, "What if what I say about my brother is true?" He said, "If what you say about his shortcomings is true, then you did backbite him and if what you say is not true, then you have accused him." (*Mishkat ul Masabih*)

The description of backbiting as saying something that the victim would not like corrects those people who say that what they speak is the truth. The Prophet ﷺ said that if the shortcoming is found in the person

and reported by another, this second person is backbiting and if it is not found in him then if the other reports it he is falsely accusing him which is more severe than backbiting. Some people say, "We will say this even before him." This does not make backbiting permissible. The Prophet ﷺ said that to backbite is to speak of another man in such a way that he would not like it. This clearly tells us that the other man should not be pained by speaking of him in a way he does not like whether it is behind his back or on his face.

WHAT IS BACKBITING:

According to the Ulema backbiting is to speak of someone's sin, find fault with his clothes or his ancestry, give him derogatory nicknames, speak of his sons in an objectionable way and every such thing that hurts him. It is forbidden to speak of all this and it is to backbite.

Women are inclined to give names to others and find fault in the person or her clothes or ancestry.

IT IS MORE SEVERE THAN ADULTERY:

The Holy Prophet ﷺ said, "To backbite is more severe than to commit adultery" (in terms of degree of the sin and punishment). The Companions رَضِيَ اللَّهُ عَنْهُمْ asked him how was it more severe. The Prophet ﷺ explained, "A fornicator repents to Allah and he accepts his repentance and forgives him but the backbiter will not be forgiven until his victim forgives him." (*Mishkat*)

TO BACKBITE IS LIKE EATING THE FLESH OF THE DEAD

The Holy Qur'an has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (سوره

حجرات، ٢٤)

"O you who believe! Avoid much of suspicion; for surely some suspicion is a sin. And spy not, nor backbite one another. Would any one of you like to

eat the flesh of his dead brother? So you would abhor that! And fear Allah. Surely Allah is Relenting, Merciful." (*Al-Hujurat*, 9:12)

Observe that the Qur'an compares backbiting anyone to eating the flesh of a dead brother. Just as one is repulsed by the thought of eating the flesh of a dead brother so too one must feel the repulsion on speaking ill of anyone.

Hazrat Abu Hurayrah رضي الله عنه is quoted in *Ahya ul-Uloom* as reporting the Holy Prophet ﷺ to have said, "When anyone eats the flesh of his dead brother in this life (after backbiting someone), he will be given that (Flesh with body) in the Hereafter and asked to eat it while he is dead as you had done in life' and he will eat the flesh, shrieking the while and the repulsion obvious from the expression of his face."

Hazrat Ubayd رضي الله عنه narrated about two women who had observed Fasting. Someone approached the Prophet ﷺ and said, "O Messenger of Allah ﷺ, two women have Fasted but they are on the verge of death from thirst." The Holy Prophet ﷺ kept quiet and did not say anything. That man came again in the afternoon and said,

"O Prophet of Allah! They are dead or just about to die." He said, "Bring both of them here!" Both of them came to him and a bowl was also sent for. The Holy Prophet ﷺ asked one of the women to vomit in the bowl. She vomited, and it was pus, blood and pieces of flesh that came out of her, filling half the bowl then, He ﷺ asked the other woman to do it and she also vomited, the same things filling the bowl to the brim. The Holy Prophet ﷺ said, "Both of them had Fasted giving up the lawful things but had not refrained from those things that Allah has forbidden. They sat together and ate the flesh of other people (that is, backbited)."

Once a Companion of the Prophet ﷺ, Maaz Aslami رضي الله عنه, approached him and said that he had committed a grave sin (adultery). He said this four times but every time the Prophet ﷺ ignored him, but he continued to repeat his statement. The Prophet ﷺ asked him what he meant by repeating his statement. He said, "Purify me!" Then the Prophet ﷺ commanded

that he be stoned to death and it was done.

Then two of the Prophet's companions رضي الله عنهم discussed this affair in the hearing of the Prophet ﷺ. They said that Allah had concealed his sin but his conscience pricked him and he came to the Prophet ﷺ (to reveal his sin) and was stoned to death as a dog is done. The Prophet ﷺ kept quiet at that time. After they had walked a distance, they saw a donkey's corpse lying upside down. The Prophet ﷺ called the two Companions to him and asked them to alight from their animals and eat the flesh of the donkey. He added, "What you said about your brother in disparaging him was worse than eating the flesh of this donkey. By Him Who holds my life, he (Ma'az) is enjoying himself in the rivers of Paradise (because of his sincere repentance). (Abu-Dawood)

BACKBITING TAKES DIFFERENT FORMS AND IT IS FORBIDDEN TO LISTEN TO IT :

Just as it is forbidden to backbite so also it is forbidden to listen to it. A severe punishment will be given for it in the Hereafter. Some people are habitually involved in backbiting or listening to it. They backbite with the tongue, indication of the eye, mimicking the person, writing a letter or publishing an article in the newspaper. They do not spare the dead even. This later is very dangerous and is a double sin --- because of backbiting the dead and thereby tormenting his relatives and close friends. It is dangerous because he is dead and cannot be asked to forgive the backbiter. When a man is dead, anything due to him may be paid to his heirs but even they cannot forgive anyone on his behalf.

A person does enjoy when he backbites anyone or listens to someone backbiting him. However, he will realise in the Hereafter how dreadful the punishment is. Just as one will have to give his pious deeds or take over the burden of someone's sins if he has to return what he had appropriated or borrowed from him, so also when he has backbited anyone or enjoyed listening to it, he will have to part with his pious deeds in the favour of his victim or have his sins placed to his name. The same applies when one has disparaged someone, beaten him or abused him, or scandalised someone.

Sensible people desist from backbiting or listening to it. Many people are very religious but they do not desist from backbiting or listening to it thereby wasting away their pious deeds. They will have to surrender them to those whom they have backbited or degraded and listening to others backbiting them. Then, they will have their sins charged to them.

A PERSON MUST ASK FOR FORGIVENESS WHEN HE HAS BACKBITED:

Every Muslim must give up backbiting, listening to it, disparaging or scandalising anyone, abusing or mimicking or ridiculing him. If he has done so or denied anyone his rights then he must ask him to forgive him in person or by letter. If that person is dead, then his property must be returned to his heirs. When it is not a monetary right but one or more of the other things then he must make plenty of supplications for him asking Allah to forgive him. He must go on doing so until he feels certain that he has made amends.

Some Ulama have opined that if the person has found out that a man had backbited him, then this man should ask to be forgiven otherwise, without letting him know, he must ask Allah to forgive the person he had backbited.

IF SOMEONE BACKBITES ANOTHER, THAT PERSON MUST BE DEFENDED OR THE LISTENER MUST DEPART:

One of our teacher was so careful not to listen to backbiting that he did not permit anyone to be praised in his presence. His idea was that if anyone is praised, someone in the gathering does say something bad about him so everyone present listens to the backbiting.

We have already pointed out that it is a grave sin to backbite and listen to someone backbite. Thus, when someone is being backbited, he must be defended and the backbiter stopped. If this cannot be done, it must be understood that backbiting is wrong and the group be quitted. Quitting is in one's hands. No one can compel anyone to listen to backbiting. Even the backbiter is not compelled to backbite. If the Fire of Hell is remembered, it is easy to give up any sin.

Hazrat Anas رضي الله عنه narrated that the Holy Prophet ﷺ said, "He before whom his Muslim brother is being backbited, having the power to help him, helps him (that is, speaks for him and stops the backbiter), Allah will help him in this world and the Hereafter. But having the power, does not help him then Allah will seize him in this world and the Hereafter." (*Mishkat ul-Mas'abih*)

THE REWARD ON DEFENDING THE VICTIM OF BACKBITING:

Hazrat Asma bint Yazid رضي الله عنها said the Prophet ﷺ said, "If a person defends the flesh of his brother from being eaten through backbiting, then it is due from Allah to free him from Hell." (*Mishkat ul-Mas'abih*)

According to Hazrat Abu Darda رضي الله عنه the Messenger of Allah ﷺ said, "He who defends his Muslim brother's honour (speaks for him when he is being backbited) will have Allah keep Hell away from him on the Day of Resurrection." He then recited this verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

And to help the Believers is ever incumbent upon us. (*Ar-Rum*, 30:47) (*Mishkat ul-Mas'abih*)

O my sisters! Keep away from backbiting and listening to it, from ridiculing anyone or mimicking him, and from disparaging any Muslim. Preserve your children and friends too.

SCRATCHING FACES AND BREASTS WITH NAILS OF COPPER:

Hazrat Anas رضي الله عنه reported the Holy Prophet ﷺ as saying, "When my Lord favoured me with the *M'iraj* (the ascension to the heavens), I passed by a people who had nails of copper. They scratched their faces and breasts with them. I asked Jibril عليه السلام who they were and he replied that they were those who ate people's flesh (that is, backbited) and disparaged them.

Many people backbite someone who is there before them or absent simply to make people laugh or they ridicule someone by mimicking them. It is good enough for the time being but when the punishment is given, one repents. The Holy Prophet ﷺ said, "Surely, a man

says something meaning thereby only to make other people laugh but because of his speech he goes on falling down deep to a depth that is more than the distance between the heavens and the earth." (*Mishkat-ul-Masabih*)

PUNISHMENT ON SLANDERING SOMEONE

(١٨٢) وَعَنْ مَعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَمَةِ مِنْ نَارِ جَهَنَّمَ وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ بِهِ شَيْنَهُ حَبَسَهُ اللَّهُ عَلَى جَسَرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ. (رواه ابوداؤد)

(182) Hazrat Mu'az bin Anas رَضِيَ اللَّهُ عَنْهُ said that the Messenger of Allah ﷺ said, "For him who guards a Believer from a hypocrite, Allah will send an angel who will guard his flesh from the fire of Hell on the Day of Resurrection. But, if anyone attacks a Muslim saying something by which he aims to disgrace him, he will be restrained by Allah on the bridge over Hell till he is acquitted of what he said." (*Mishkat-ul-Masabih*)

Two things are mentioned in this *Hadith*, if anyone backbites someone, that person must be defended. There is great advantage in it. This subject has been discussed earlier when backbiting was discussed.

The second thing that has been said is that it is necessary to refrain from disgracing anyone. If he does so, he will face terrible difficulty on the Day of Resurrection. He will have to account for disgracing anyone. A bridge (*sirat*) will be built over Hell. Everyone will have to pass over it. Whoever crosses it will enter Paradise. The one who slanders or falsely accuses anyone will be stopped over the bridge and will not go to Paradise until he purifies. There are two ways of doing it. Either his victim forgives him or he surrenders his piety to him and bears his sins and goes to Hell, there is very little possibility of anyone forgiving him there because everyone will be in need of pious deeds. The only other option open to him is to burn in the fire of

Hell but no one would be prepared for that, then he must now, in this world, keep a control over his tongue. Many people are careless about this. This carelessness is more marked among close relatives like Mother-in-law and daughter-in-law, when such people quarrel they are quick to give epithets to one another and include those who are strangers and even those who have died. Those who are weak, or have died, cannot revenge themselves in this life. However, the Hereafter is a reality when the wronged ones will be given justice. The unjust must bear this in mind. The lowly slave has no standing and if he is accused of adultery, he cannot defend himself. However, on the Day of Resurrection, the accuser will be awarded the prescribed punishment unless he had rightly accused the slave. (*Tarhib wat Tarhib*)

According to Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ the Prophet ﷺ said, "Preserve yourself from seven things that destroy." The Companions رَضِيَ اللَّهُ عَنْهُمْ asked, "What are those seven things that will destroy." He said,

- (1) To associate with Allah,
- (2) To practice magic,
- (3) To kill someone whom Allah has forbidden to be killed unless it is rightfully done (as approved by the Ulama and the judge who act according to *Shari'ah*),
- (4) to take interest,
- (5) to devour the property of an orphan,
- (6) to flee from the battlefield (of Jihad),
- (7) to slander modest believing women (who are innocent of sin), (*Bukhari and Muslim*)

To accuse falsely innocent women is a grave sin that will destroy the accuser and take him to Hell. It must be remembered that it is also not correct to slander a woman whose character is doubtful.

THE COMMAND TO PRAISE MEN

(١٨٣) وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ وَيْلَكَ وَقَطَعْتَ عُنُقَ أَخِيكَ ثَلَاثًا مَنْ كَانَ مِنْكُمْ مَادِحًا لِمَحَالَةٍ فَلْيَقُلْ أَحْسِبُ فَلَانًا وَاللَّهُ حَسْبِيهِ إِنْ كَانَ يَرَى

أَنَّهُ كَذَلِكَ وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدًا. (رواه البخارى و مسلم)

(183) Hazrat Abu Bakr رضي الله عنه said that a man praised another in the presence of the Holy Prophet ﷺ. Thereupon, He said, "Woe to you! You have severed the throat of your brother." (He said this three times) "One who cannot help praising should say he considers so and so is such and such, for Allah is the One Who will take his account, if he thinks he is truly deserving of the praise. He must not declare anyone to be pure on behalf of Allah." (*Mishkat-ul-Masabih*) The last sentence is also translated "not arrogate to himself Allah's right to declare anyone pure."

When anyone praises another, he must not do so in his presence lest he get it into his head. The Prophet ﷺ told the one who was praising another that he had cut his throat --- that is, aroused in him a desire for self-praise and egoism. This is as long as the praise is deserving otherwise it is sinful.

The Prophet ﷺ also said that if one must praise another then he must say that he takes so and so to be such while the truth is known to Allah Who will take his account. The result will be that this man will not get into big headed. Also, the one who praises will not claim that what he says is absolutely true because a man can only see the apparent while Allah alone knows the hidden. If anyone says with confidence that it is so then he seems to claim that he knows everything.

PRAISE OF AN INFIDEL OR A SINNER

Whatever has been said was about the pious people. Islam does not allow for false praise or praise of an unbeliever and a sinner.

According to Hazrat Anas رضي الله عنه the Holy Prophet ﷺ said, "When a sinner is praised, it angers Allah and the throne of Allah shakes." (*Bayhaqi*)

The shaking of the throne is because of the wrath of Allah. It is very bad to praise one with whom Allah is displeased. Only he does so who does not respect the Majesty of Allah.

Praise of the unbelievers and the sinners is a very grave matter. Poets are very used to it and politicians

also do it. In the first place, it is the duty of Muslims to appoint the upright men of Allah ﷻ to lead them and, then, they must keep an eye on them that they do not deviate from the teachings of *Shari'ah*. It is sinful to appoint the infidel and the sinners to lead men and to praise them is a grave sin. At times of elections this thing is evident. No matter how sinful a man is, he is showered with praises by his party men and no matter how pious the other person is he is humiliated and backbitten by speakers in meetings and other places. He is disgraced and disparaged. They do not consider the result of their praising a sinner and disgracing a pious man in the Hereafter. Let them ponder over it.

FALSE OATH AND FALSE TESTIMONY

(١٨٤) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ الْكِبَائِرُ أَلَّا شَرَاكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ

وَالْيَمِينُ الْغَمُوسُ - رواه البخارى وفى رواية أنس وشهادة الزور

بَدَلُ الْيَمِينِ الْغَمُوسُ. (رواه البخارى و مسلم)

(184) Hazrat Abdullah bin Umar رضي الله عنه reported that the Holy Prophet ﷺ said, "The major sins are (I) to associate partners with Allah, (II) to disobey parents, (III) to murder someone, (IV) take a false oath. (*Mishkat*)

There are many major sins but this *Hadidh* has narrated only four that are common. We have selected a *Hadith* that says about false oath because we are speaking of the tongue.

To ascribe partners to Allah is a very great sin. It is never forgiven. The next sin that is mentioned is disobedience to parents. Every Muslim knows that it is a grave sin. We have already written on this subject and have also published a book on the rights of parents. (Urdu, *huquq ul-waldayn*). We now write about making a false oath.

A false oath concerns the past. For instance, when something has not happened and someone has not done something, a person says on oath that, that thing had happened or that person had done so, this is a false

oath and sinful. Similarly a person says on oath about himself doing or not doing something, he is making a false oath. It is a double sin, to tell a lie and then take a false oath. Many people are accustomed to make false oath.

IT IS DISALLOWED TO COMPOSE POETRY

(١٨٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ لَأَنْ يَمْتَلِي جَوْفُ رَجُلٍ فَيَحَايِرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِي شِعْرًا.

(رواه البخاري ومسلم)

(185) Hazrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has said that the Holy Prophet ﷺ said, "It is better for a man to have his belly full of pus so that his digestion is bad than to be full of poetry." (*Mishkat ul-Masabih*)

Poetry can be composed of good and bad ideas. One is not permitted to recite vulgar poetry. It is a sin to read, listen, write poetry that is composed of falsehood, false praise, censure of someone, backbiting, defence of ignorant ways and days of ignorance, propagation of disbelief, idolatry. If these are accompanied by musical instruments and singing, the sin is multiplied. Poetry that is composed of good ideas may be read but without musical instruments or singing (which is sinful). Even without music and singing, women must not raise their voices unless they are alone. It is forbidden to speak before strangers (*ghair mahram*) in a melodious voice or soft tone. The Qur'an says:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

Be not too complaisant of speech, lest one in whose heart is disease should yearn (for you): and speak (straight - forwardly) just words. (*al Ahzab*, 33: 32)

The custom among women to use musical instruments and to sing aloud on wedding or birth of someone is not correct in any way. It is very sad that our schools and colleges have special classes for music and dancing. Children are taught to sing, too. Girls are brought on the stage to dance and sing before people. This ugly thing is then given the name of fine arts. It is called culture. The

women of the *Ummah* of the Prophet ﷺ are doing things of pre-Islamic days. Then they lay claim over nobility and religion. How can we cite our connection with the Prophet ﷺ when we behave in this way. The irony is that the Prophet ﷺ said, "My Lord has commanded me to destroy musical instruments," but the worthless followers call singing and musical instruments part of life!

Hazrat Jabir رَضِيَ اللَّهُ عَنْهُ reported the Prophet ﷺ as saying, "A song grows hypocrisy in the heart just as water grows plants." (*Mishkat-ul-Masabih*)

It is sad that in Muslim countries radio and television present musical programmes, songs and dances. It is the responsibility of Muslim governments to keep their subjects away from the forbidden things, not to promote them as they are doing presently. They are spoiling our new generation. The television may be shunned because it shows pictures so even good things may not be seen on it. People listen to songs at all times, while eating, sleeping, cooking etc. This promotes hypocrisy and hypocritical deeds. People are not motivated towards piety.

Whether one travels by bus or taxi, one has to listen to the songs. A true Muslim finds it difficult to stay anywhere or travel by these means. Colleges have musical rooms where students may go when they like. People cannot make arrangements in the mosque or administer it but they will arrange musical functions in no time. Teachers and students cry aloud that they are Muslims. May Allah guide them!

Romantic songs and poetry and novels have destroyed our young people and the elders are happy about it.

انا لله وانا اليه راجعون

To Allah we belong and to Him is our return.

IT IS NOT ALLOWED TO CURSE ANYONE

(١٨٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَصْحَى أَوْفَطِرٍ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَأَنَّى أُرِيْتُمْ أَكْثَرَ أَهْلِ النَّارِ فَقُلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ تَكْثُرُنَّ اللَّعْنَ وَتَكْفُرُنَّ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ أَحَدِكُنَّ قُلْنَ وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، قَالَ أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلَّ وَلَمْ تَصُمْ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا. (رواه البخاري ومسلم)

(186) Hazrat Abu Said al-Khudri رَضِيَ اللَّهُ عَنْهُ said that when the Messenger of Allah ﷺ went out to the place of prayer on the day of sacrifice, or on the (Eid) day after the Fast was broken, he came upon some women, and said (to them),

"Give *sadaqah*, O women, for I have been shown that you will be the majority of inhabitants of Hell." They asked, "Why is that so, O Messenger of Allah ﷺ?" He said, "You are given to abuse often, and you are ungrateful to your husbands. I have not seen apart from the women who are deficient in intelligence and religion anyone more able to remove the understanding of a prudent man." They asked, "How are we deficient in religion and intelligence. O Messenger of Allah ﷺ?" He asked, "Is not the testimony of a woman equivalent to half the testimony of a man?" They replied, "Yes!" He said, "This was because of the deficiency of her intelligence," and asked, "Is it not that

when she menstruates, she neither prays nor Fasts?" When they replied, "Yes!" he said, "This is her deficiency in religion." (*Mishkat*)

This *Hadith* tells us of many things. There will be a majority of women in Hell. The non Muslims will remain in Hell forever while the Muslims (men and women) who go to Hell on account of their evil deeds will remain there as long as Allah wishes. He will then send them to Paradise. Women will form a majority of the dwellers of Hell. This is because they more often neglect ritual *Salah*, do not pay *zakat* on their jewels and backbite and abuse others. If they are not forgiven by Allah and those to whom they have been cruel, they will enter Hell.

This *Hadith* then exhorts the women to pay *sadaqah*, *sadaqah* is instrumental in saving one from Hell. The Prophet ﷺ said:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ (مشكوه شريف)

"Save yourself from Hell by giving *sadaqah* even if you give half a date." (*Mishkat*)

This includes the obligatory *sadaqah* that is *zakah* and the voluntary *sadaqah* that is common form of charity. Women must give as much as they can. They have full authority on their own possessions but from the wealth of their husbands they may obtain their permission.

The Prophet ﷺ said the chief reason for the women going to Hell is that they curse often and abuse others. They go on abusing and speaking ill of their husbands, children, brothers, sisters and others and even animals. Their words are for example, "May the fire engulf him," "May he die," and other such things. These comprise of curse, abuse and so on. Allah does not like it. The Prophet ﷺ described it as a reason for being sent to Hell. To curse anyone is to pray that harm befall him. It is to keep him afar from the mercy of Allah. It is possible to say that the curse of Allah be on the infidels, on the liars, etc; but one cannot name the person, it is wrong also to curse an animal or an inanimate object.

Hazrat Ibn Abbas رَضِيَ اللَّهُ عَنْهُ narrated that someone came to the Holy Prophet ﷺ and cursed the air. The

Holy Prophet ﷺ said to him, "Do not curse the air because it runs under the command of Allah. If someone curses something that is not entitled to the curse, then the curse returns upon the one who had cursed." (Tirmizi)

The Prophet ﷺ also said, "Indeed, when a man curses something, the curse goes towards the heaven. The doors are shut there, so it is returned to earth. The doors of the earth are also shut, it tries here and there and finding no way to go, it turns to the person who was cursed, if he was entitled to it, it falls on him otherwise it descends on him who had uttered the words of curse." (Abu Dawood)

The Prophet ﷺ is quoted in another *Hadith* as saying, "Do not send the curse of Allah on one another, and do not say to one another, 'the wrath of Allah on you' nor say to each other, 'May you go to Hell.'" (Tirmizi, Abu Dawood)

Once, Hazrat Abu Bakr رضي الله عنه called the curse on some slaves, The Holy Prophet ﷺ was going along there that time. He said, "Those who curse and those who are truthful!" (in a disapproving way) can they go together! Hazrat Abu Bakr رضي الله عنه was greatly moved by these words. He set free some slaves (in expiation) and presenting himself before the Messenger of Allah ﷺ said, "This will not happen ever again." (Bayhaqi)

According to Hazrat Abu ad-Darda رضي الله عنه the Holy Prophet ﷺ said, "Surely those who curse will not be allowed to testify in anyone's favour on the day of Resurrection, or intercede for anyone." (Muslim)

The other thing this *Hadith* brings out is that because they are ungrateful to their husbands (they will go to Hell). Another *Hadith* explains it thus:

لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ
مِنْكَ خَيْرًا قَطُّ

If your treatment (of a woman) over a period of time has been good and then something (unpleasant) happens she (forgets all the past favours and) says, "I have never seen any good from you." (Mishkat)

After this the Holy Prophet ﷺ mentioned another

habit of the woman. She turns a very bright and intelligent man into a nitwit. Through stubbornness and coaxing, she gets a very intelligent man to do things for her. For example, she entices her husband to live apart from his parents. He may be an expert at his work but at home he does as his wife dictates. She convinces him to find sources of income over his salary to meet her demands for jewels and clothes. Although sensible otherwise but here before his wife he gives in to her demands. She gets her jewels and clothes. This now goes on. Every time there is an invitation from someone, she needs new clothes and the story repeats itself.

It is permissible for a woman to wear jewels. But to meet this permissible thing, unpermissible means are adopted. Loan is secured or bribe is taken or other unlawful means are resorted to.

Women also compel men to let them hold unlawful customs and rites. These are pursued during marriages and death. We have given these examples to explain the *Hadith*. The Prophet ﷺ said, "Although they are deficient in religion and intelligence, women can cause a very sensible, intelligent man to make a fool of himself."

Reverting to the *Hadith*, it says in the end that deficiency in intelligence is apparent from the *Shari'ah* ruling that the evidence of two women is equal to that of one man. The Qur'an has said:

فَإِنْ لَمْ يَكُنْ رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ
تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى. (سوره بقره ع ۳۹ آیت ۲۸۲)

"And if there be not two men, then one man and two women from among those whom you approve as witnesses, so that if one of the two (women) errs, the other may remind her." (Al Baqarah, 2: 282)

Deficiency in her religion is seen in the menstruation periods when she does not offer *Salah* or Fast.

If the question worries a woman, "Is it our fault? *Shari'ah* has disallowed us to worship in these times."

While menstruation is a natural thing and the prohibition to offer *Salah* and to Fast is from *Shari'ah*, such a woman is also deprived of the blessings of *Salah* and *Fasting*. It is because of a woman's helplessness

during her menses that *Shari'ah* has forbidden her to offer *Salah* that are forgiven and she may not redeem them and to Fast during Ramadan that she may redeem after Ramadan. The helplessness that she suffers naturally is placed on her by Allah's will. He alone knows the wisdom behind it. To question it, is to interfere in His affairs and to raise objections to His judgement. It is just like a person who has no means to proceed for the pilgrimage and he protests why he was not given the means to travel and perform the pilgrimage. If he does so it reflects on his senselessness. The Qur'an has said:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ (سورة نساء)

"And covet not that whereby Allah has excelled some of you above others." (*An-Nisa*, 4:32)

MIMICKING SOMEONE

(١٨٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قُلْتُ لِلنَّبِيِّ ﷺ

حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ قُلْتَ كَلِمَةً لَوْ

مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ قَالَتْ وَحَكَيْتُ لَهُ إِنْسَانًا فَقَالَ مَا أَحَبُّ إِلَيَّ

حَكَيْتَ إِنْسَانًا وَأَنْ لِي كَذَا وَكَذَا. (رواه ابوداؤد)

(187) Hazrat Aishah رضى الله عنها said that she said to the Prophet ﷺ "It is enough for you in Safiyah that she is such and such," she meant thereby that she was short. He said, "You have said a word which, when mixed in an ocean, would change it too." Then Hazrat Aishah رضى الله عنها said, "I imitated someone before him once and he said that he did not like to do so even if he were to get such and such (of the wealth of the world)."

This *Hadith* emphasises that it is a sin to describe someone's stature, hands and feet, nose and ears etc as defective (even if there is a defect in them) and to make fun of anyone by imitating him. Generally, people do not attach any significance to making fun of someone who limps or stammers, although it is a sin and since it concerns the rights of men, will not be forgiven unless the person imitated pardons it. When Hazrat Aishah رضى

الله عنها remarked about the short stature of Hazrat Safiyah رضى الله عنها the Holy Prophet ﷺ expressed deep disapproval saying that the remark was so harsh that if dissolved in the ocean it would alter its nature. This statement of the Prophet ﷺ is very significant for us because we make fun of many people's body limbs and manner of walking.

Men who do so argue that they have done nothing wrong by calling a lame person lame and a blind man blind. They say that they may be blamed if they had lied while they had related the facts as they were. They must remember, however, that the criteria is (not whether they have stated the facts or not, but) the person referred to should not be disgraced or ridiculed or mind it in any way as we have seen in this case of Hazrat Aishah رضى الله عنها describing Hazrat Safiyah رضى الله عنها

SOMETHING MUST BE GIVEN TO THE NEEDY

(١٨٨) وَعَنْ أُمِّ بُجَيْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ

إِنَّ الْمِسْكِينَ يَقِفُ عَلَى بَابِي حَتَّى أَسْتَحْيَ فَلَا أَجِدُ فِي بَيْتِي مَا أَدْفَعُ

فِي يَدِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ ادْفَعِي فِي يَدِهِ وَلَوْ ظِلْفًا مُحَرَّقًا. (رواه

الترمذى وقال حسن صحيح)

(188) Hazrat Umm Bujayd رضى الله عنها has said, "O Messenger of Allah ﷺ! A needy man comes to my door till I feel ashamed (to turn him away) and I have nothing worthwhile to give him. What shall I do in this case?" The Messenger of Allah ﷺ said, "(Whatever you can easily) Put it on his hand even if it is a burnt hoof." (*Tirmizi*)

Explanation:

In the same way as one instinctively shies from giving something trifling as a gift, many people feel ashamed at giving in charity something that is little. Either they do not have much to give or they do not want to give much, they consider it below their dignity to give little. Thus, they remain deprived of this deed. It was such thinking that made Hazrat Umm Bujayd رضى الله عنها to seek the advice of the Holy prophet ﷺ when she was faced with a mendicant waiting at her door while

she had not enough to give him. The Prophet - the mercy of the universe that he is ﷺ advised her not to go by what she had but she may give even so much as the burnt hoof of a goat should she not have anything else. This saying of the Prophet ﷺ was simply by way of example because the hoof, and a burnt one is worthless. What the Prophet ﷺ meant was that one should look at it with the eyes of the seeker and give him even a little and not consider his own prestige lowered. A little everyday will amass much in the Hereafter and the mendicant will be satisfied too. It is the opinion of the religious men that physical worship leads to Paradise and the monetary *sadaqah* protects the giver from Hell. One must spend whatever one has. The words of a *Hadith* are:

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ (مشكوة شريف)

"Protect yourselves from Hell although it be by a piece of date." (*Mishkat*)

Caution:

There are professional beggars who go on begging they are generally wealthy. Instead of them, find out the needy and give them monetary aid.

SADAQAH WARDS OFF ANY DIFFICULTY THAT WOULD HAVE STRICKEN THE GIVER

The Holy Prophet ﷺ has said,

بَادِرُوا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا

"Give *sadaqah* without delay for it stands in the way of calamity that cannot go over it." (*Mishkat*)

sadaqah is most useful in warding off difficulties.

THE VIRTUES OF EXCHANGING GIFTS WITH NEIGHBOURS

(١٨٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ

ﷺ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِّجَارَةٍ وَلَوْ فِرْسَنَ شَاةٍ.

(رواه البخارى و مسلم)

(189) We have from Hazrat Abu Hurayrah رضى الله عنه he

said that Messenger of Allah ﷺ said, "O Muslim women! Let not a neighbour consider a gift insignificant for her neighbour even if it be a sheep's trotter." (*Bukhari and Muslim*)

Explanation:

Islam has given neighbours great rights over neighbours which is very necessary to fulfil. The Messenger of Allah ﷺ is reported to have said, "Jibril (عليه السلام) emphasised to me again and again the need to live peacefully with neighbours and give their rights. I feared that a neighbour would be named as a beneficiary in the inheritance of dead neighbours." (*Bukhari and Muslim*)

The words of another *Hadith* are:

"Of the people who live together, the best person is he who is better than others for his companions. So too, among neighbours, he is best who is best for his neighbours." (*Tirmizi*)

Thus, the standard of judgement of someone's being good or bad is how he deals with his companions and neighbours. A person's manners are worth appreciation only when he is good to those with whom he lives all time. It is possible for one to be well mannered to those with whom he meets sometimes. It is those who are in contact with him often and may sometimes be cause of inconvenience to him who are the real persons who matter and it is difficult to be well mannered in their presence. This is why it is considered a standard and spoken of well.

Today, it is out of fashion to be well behaved with relatives, brothers and sisters, neighbours notwithstanding. This is very big lacuna in the life of Believers who are supposed to keep even an enemy happy.

Women are more inclined to be ill-mannered in this respect. They cannot live peacefully with neighbouring women. They are given to find faults with neighbouring women. If one is short-statured she is said to have many faults. If another is dark-skinned, she is blamed every now and then. Another walks with a limp, so is the subject of backbiting. These things are not within the powers of a person to mend and to object to these

characteristics is to criticise Allah.

In short, women are prone to spoil mutual relations rather than promote them. In view of this temperament, the Holy Prophet ﷺ advised them to exchange gifts. We are told in a *Hadith*:

تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تَذْهَبُ الضَّغَائِنَ (مشكاة شريف صفحہ ۲۶۱)

"Give gifts to one another because they remove avarice." (*Mishkat*)

DO NOT LOOK DOWN UPON ANY GIFT

Where this beautiful habit is concerned the devil prompts against adopting it. For instance, when gift is being sent, he will incite the sender to refrain from it because it might be looked down upon because of its small value. In the same way when it is sent, the devil prompts the recipient to look at the value of the gift. Thus, rather than thank the sender, she will seize the opportunity to criticise and backbite commenting on the nature of the gift and saying that the sender did not consider her own status or that of the receiver. This will be remembered for a long time and, in fact, even after the passing of years when this topic crops up, the gift of the sender will be mentioned.

Look at the prescription of the Holy Prophet ﷺ in this regard. He understood the malady as Allah inspired him and he said, "No neighbouring woman must belittle the gift of her neighbouring woman."

What a comprehensive sentence. The exponents of *Hadith* explain that this is addressed to both the sender and the receiver, neither of them must consider the gift to be insignificant. The Prophet ﷺ gave the example of a trotter of a sheep as a gift only to stress that it may not be anything significant; both the giver and receiver must look at it as a gift and not consider its value monetarily or in size. It must be accepted with gratitude and the receiver must pray for the sender. At an appropriate time, she must reciprocate it and make it a point to tell other friends of this gesture. However, it does not mean that a small gift must be given always, when it is possible, a bigger gift may be given.

WHICH OF THE NEIGHBOURS MAY BE PREFERRED WHEN PRESENTING A GIFT?

(۱۹۰) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ لِي

جَارَيْنِ فَأَلِي أَيُّهُمَا أَهْدِي قَالَ إِلَى أَقْرَبِهِمَا مِنْكَ أَبَا. (رواه البخارى)

(190) We know from Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا she has said that she asked "O Messenger of Allah ﷺ I have two neighbours, which of them may I send a gift?" He said, "The one whose door is nearer to your door." (*Bukhari*)

Explanation:

When the Holy Prophet ﷺ exhorted the women to exchange gifts, some questions did crop up. Thus, Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا asked if she had two neighbours and she has not enough to present something to both of them, whom she should present the gift. The Prophet ﷺ said that she must present the gift to the one whose door was nearest to her. This *Hadith* shows us the method of presenting something to neighbours and also shows that to do a pious deed one needs understanding and knowledge of religion.

THE AFFAIRS OF THE
HEREAFTER

IT IS A REALITY THAT THERE WILL
BE PUNISHMENT OR COMFORT IN
THE GRAVE

(١٩١) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا
فَذَكَرَتْ عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا أَعَاذُكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَسَأَلَتْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ ، فَقَالَ نَعَمْ
عَذَابُ الْقَبْرِ حَقٌّ قَالَتْ عَائِشَةُ فَمَارِ أَيْتَ رَسُولُ اللَّهِ ﷺ بَعْدَ صَلَاتِهِ
صَلَاةً إِلَّا تَعَوَّذَ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ (رواه البخاري ومسلم)

(191) Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا recalls the visit of
Jewess who mentioned about the punishment in
the grave and prayed for her to be protected from
the punishment of the grave. Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا
enquired from the Messenger of Allah ﷺ about
the punishment in the grave. He said, "Yes. The
punishment in the grave is a reality." Hazrat
Aishah رَضِيَ اللَّهُ عَنْهَا said that thereafter the Messenger
of Allah ﷺ after he had offered his ritual *Salah*
always supplicated to Allah to protect him from the
punishment of the grave. (*Bukhari and Muslim*).

Explanation: When a person dies, he goes to the
world of *Barzakh* and stays there till the *Qiyamah* or the
Day of Resurrection. This period is known as *Barzakh*.
Many people in *Barzakh* are happy and comfortable.
Many again are in a terrible state of punishment.
Normally, the dead is buried by followers of most
religions. It is therefore, the torment during *Barzakh* is
known as the punishment of the grave. It does not follow
that all those who are not buried do not pass through
this phase. *Barzakh* is for every dead person whether is
burnt to ashes, thrown into the sea or fed to wild birds,
and whosoever deserves punishment will be awarded the
punishment. Allah is able to gather their fragments
wherever these are and give them the *Barzakh* life. For

the righteous Believer the grave is a waiting place and they are at rest in the grave until the Day of Resurrection. For the disbelievers and hypocrites it is a harsh cell where they receive torment upon torment. As for those people who are grave sinners in this world, they also suffer punishment during this period. Thus Believers also seek refuge from punishment of the grave. The Holy Prophet ﷺ used to beseech Allah to save him from the punishment of the grave so he trained his *Ummah* to offer this supplication often.

The *Ahadith* tell us very clearly that the righteous Believers will live in comfort during *Barzakh*. Their graves will be very wide and spacious and their limit will not be seen. They will be radiant and carpets of Paradise will be laid out there for the Believers who will don the attire of Paradise. The door of Paradise will be left open and cool breeze and fragrant smell of Paradise will blow over them.

The unbelievers and the evil-doers will be punished in the grave. The *Ahadith* have described various types of punishments meted out in the grave. The earth will squeeze the body, snakes will wrap round it, fire will be lit on the floor, the corpse will be prodded with mace or the door of Hell will be kept open allowing hot air to torment the dweller of the grave.

The earlier Prophets عليهم السلام also reported to their people that a grave could be comfortable or very punishing. Their people did believe in these reports and sought protection from punishment in the graves. The Jews call themselves followers of Prophet Musa عليه السلام. While they have mauled his teachings, some of the things do remain with them. It was thus the Jewess told that Hazrat Aishah رضي الله عنها of the punishment in the grave. She in turn got the confirmation of this belief from the Holy Prophet ﷺ. The Jews and the Christians who reject the Prophethood of Hazrat Muhammad ﷺ will face torment in the *Barzakh* and, again, on Resurrection. Finally, they will cast into Hell to abide there forever. These people who call themselves Muslims but present their own ideas as part of Islam, they are actually disbelievers - whether they say there is a Prophet after the seal of Prophet, Muhammad ﷺ or they

do not hold ritual *Salah* as obligatory or they belittle any of Islam's principles. They will suffer the same punishment as the unbelievers. Then as for those who claim to follow one of the earlier Prophets عليهم السلام the truth is that they have mutilated the teachings of the Prophets and they do not believe in the Last Prophet ﷺ and the Last Book of Allah, the *Qur'an*. Therefore, they are unbelievers even if they call themselves Jews or Christians and they will suffer a severe torment.

Hazrat Jabir رضي الله عنه quotes the Messenger of Allah ﷺ as saying, "When the corpse (of a Believer) is placed in the grave, he supposes that the sun is setting. When his soul is returned to it, he sits up rubbing his eyes and asks (the angels) to let him alone so that he may offer his *Salah*" (*ibn Majah*). It is as if he considers himself alive in the world and tells the angels to leave aside the reckoning because he has to offer his *Salah* before the prescribed time is over. Obviously a person who is regular in offering his *Salah* in this life will say so.

Those who are slack in offering their *Salah* must take a lesson from this. Let them think what will become of them if they are put to question suddenly?

According to Hazrat Abu Hurayrah رضي الله عنه the Messenger of Allah ﷺ said "When the body is placed in the grave, two angels come to it. They are dark coloured and have blue eyes. One of them is *Munkar*, the other *Nakir*. They begin by asking him about the person (sent to them). If he is a Believer, he will say, He is a slave of Allah and His Messenger. I bear witness that no one besides Allah is worthy of worship and that without doubt Muhammad ﷺ is His slave and Messenger." The angels remark 'we knew you will give this answer. His grave will be then extended seventy arms length square. He is asked to sleep but he wants to go and report his position to his family. They inform him that (once here, no one can return) he must sleep like a bride whom only her husband can awake. (Thus he remains in the grave peacefully). He will be resurrected on the Day of Resurrection by Allah.

If he is a hypocrite, he will reply I do not know more than what I have heard people say. The angels will say

that they knew he would give such a reply. The earth will be directed to squeeze him and he is pressed and his ribs are broken. Then, he remains in torment until the Day of Resurrection." (Tirmizi)

These *Ahadith* tell us that the Believers will be content in the world of *Barzakh*. They will be full of consciousness. So they will be careful of their prayers and they will not be worried about reckoning. When they realize their good fate, they will wish to pass on the news to their family. They will be eager to face the Day of Resurrection so that they are admitted to Paradise soon. The point is when Allah is compassionate to any one, he retains his consciousness and Allah inspires him to give the correct answers. It is stated in *Surah Ibrahim*

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ

(سوره ابراهيم)

"Allah confirms those who believe with the firm word in the life of this world and in the Hereafter ..."
(*Ibrahim*, 14:27)

The Messenger of Allah ﷺ asked Hazrat Umar رضى الله عنه "O Umar what will be your condition when you are placed in the grave? The *Munkar* and *Nakir* will come to you. They will be dark skinned and their hair will be dragging along the floor. Their voices will be like intense thunder and eyes like lightning. The teeth will be long, digging the ground before them. They will wake you up terrorizing you, all the while.

Hazrat Umar رضى الله عنه enquired, "O Messenger of Allah ﷺ, will I be in my senses then as I am now?" The Messenger of Allah ﷺ confirmed to him that he would be in his senses as he was then. Hazrat Umar رضى الله عنه submitted to the Prophet ﷺ "O Messenger of Allah ﷺ, I will manage them." (*Sharah us-Sudur*).

The presence of full consciousness will be the result of firm faith and righteousness. If deeds are not righteous, then how will the man be in his senses during the reckoning?

According to Hazrat Abbas رضى الله عنه the Holy Prophet

ﷺ passed by two graves. He informed the people that they were being punished. They are not being punished because of a grave misdeed. (Rather, they are punished over minor misdeeds that they could have avoided.) One of them did not cover himself while he passed his urine (or did not save himself from it sprinkling over his body) and the other was given to backbiting. He then asked for a moist twig to be brought to him. He cut it in half and placed each piece on the two graves. The Companions رضى الله عنهم asked him why he had done so. He informed them, "I hope that their punishment will be lightened by the time it dries up." (*Mishkat* from *Bukhari* and *Muslim*).

This *Hadith* tells us that backbiting not taking care to keep oneself safe from polluting with one's own urine are such misdeeds as make one liable to punishment. Or, one of them did not cover himself up while he urinated which is also a reason for punishment. On the other hand *Surah al-Mulk* and *surah Alif Lam Meem Sajdah* تبارك الذى بيده الملك اور الم سجده are Instrumental in warding off punishment. (These must be recited before retiring at night.)

According to Hazrat Zayd bin Thabit رضى الله عنه that one day the Messenger of Allah ﷺ passed through the garden of Banu Najjar. Suddenly the mule he was riding shied and jumped up almost overthrowing the Prophet ﷺ. There were five or six graves around and the Holy Prophet ﷺ enquired if any one recognized these graves. One man volunteered that he knew the inmates. They had died before the advent of Islam. The Prophet ﷺ said, "Punishment is meted out in the grave (to him who deserves it). But if I did not fear that you would stop burying your dead, I would pray to Allah to let you hear whatever I hear of this punishment." (*Muslim*)

A *Hadith* that is carried by both *Bukhari* and *Muslim* when the inmate of a grave is struck by the mace, he shrieks so loudly that every one apart from men and jinn hear it. Both these entities are expected to believe in the unseen and if they are shown or made to hear the punishment in the grave, they may believe while Allah recognizes belief without perceiving but simply on being told by the Messenger of Allah ﷺ about it. Whether one comprehends it or not, he must accept it simply

because the Prophet ﷺ says so. This is faith and belief. The words of Allah in *surah al-Mulk* are:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ط

"Surely those who fear their Lord unseen, for them shall be forgiveness and a great Reward." (*al-Mulk*, 67:12)

If the conditions of Hell, Paradise and *Barzakh* were to be apparent to us, it will no longer be unseen belief and everyone will believe and become Believers. But Allah does not hold as reliable anyone's belief after he has seen these things. The punishing angels are witnessed and there is nothing unseen about it, then.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَاسَنَا ط

"But their belief could not avail them when they saw our might (*Ghafir* or *Mu'min*, 40:85)

When they are resurrected on the Day of Resurrection, they will see Paradise and Hell before them. They will then believe and confirm the message of the Messengers but it will no longer be reliable.

Another reason for not making the punishment of the grave apparent to men, and the shrieks audible, is that they will become so scared that they will leave their dead unburied. We have seen this before in a *Hadith*. Further, it is true that man cannot tolerate what he witnesses with his own eyes. They will fall unconscious on seeing it with their eyes or hearing it with their ears.

We have reproduced some conditions of the grave in the light of the *Ahadith*. Those who are interested to read more about *Barzakh*. Paradise and Hell may see our Book, *Marnay kay Ba'd Kia Hoga* (what will happen after death).

It is worth considering that no one will live in this world for ever. Life is ephemeral. The comfort of the world is not extraordinary and the afflictions tolerable. The next stage of *Barzakh* is going to be very long (until the Day of Resurrection). If a man has not been righteous in this world or has neglected his duties of *Salah* and other Articles of Faith, he will be punished at that stage. What will he do then?

We must - all of us - worry about our fate after death. Let us do pious deeds and keep away from sinful activities so that our period in the *Barzakh* is spent comfortably and on the Day of Resurrection too we emerge honourably. Is it not foolish to forgo *Salah* because we may sleep a little more? Or, to love money so much that we do not pay *zakah*? May Allah guide us to prepare for the Hereafter. May He preserve us from the punishment of the grave, on the Last Day and of the Fire. *Aameen*.

WOMEN ARE NOT ALLOWED TO PUT LIGHTS AND PROSTRATE ON GRAVES

(١٩٢) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ

ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ (رواه

ابوداؤد و الترمذى و حسنه)

(192) Hazrat Abdullah bin Abbas رضى الله عنه said that the Prophet ﷺ cursed the women who visit the graves and those who prostrate before graves and illuminate them. (*Tirmizi*, *Abu Dawood*)

We know from this *Hadith* that women are not allowed to visit the graves. The prohibition is to preclude women from discarding the veil and doing innovative things there. For instance, they make offerings at the grave or take vows there to do something if their wish is granted and forget Allah in this way. Some of their deeds are innovative and some polytheistic.

We also know that graves should not be made into places of prostration and they must not be illuminated.

According to Hazrat Aishah رضى الله عنها the Prophet ﷺ said in his last illness.

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

May the curse of Allah be on the Jews and Christians who turned the graves of their Prophets into places of prostration. (*Bukhari* and *Muslim*)

The Jews and Christians worshipped Allah but prostrated before the graves of their Prophets out of respect which is polytheistic in character. (*Mirqat*. V 2 P 202)

Like the previous people, the people who are on the religion of Muhammad ﷺ, have also taken to prostrating before graves in a display of respect. They have been doing this for centuries. The so-called *pirs* (mentors) and their assistants have made it a condition for paying visits to them or the shrines to bow down in prostration much against the clear teachings of Islam.

Those who illuminate the graves are also cursed, as we see in the *Hadith*. The *Mirqat Sharah Mishkat* says:

وَالنَّهْيُ عَنْ اتِّخَاذِ السِّرَاجِ لِمَا فِيهِ مِنْ تَضْيِيعِ الْمَالِ لِأَنَّهُ لَا نَفْعَ لِأَحَدٍ
مِنَ السِّرَاجِ وَلَا نَهَا مِنْ آثَارِ جَهَنَّمَ وَلَا نَهَا لِلْإِحْتِرَازِ عَنْ تَعْظِيمِ الْقُبُورِ
كَالنَّهْيِ عَنْ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ

It is disallowed to illuminate the graves because it is a wasteful expenditure and the corpse inside gains nothing from the illumination. Another reason for the prohibition is that fire is a sign of Hell and that must not be seen at a grave of a Believer. A third reason is that illumination is to show respect and that is disallowed in the same way as prostration at the grave is.

As for the saying that the corpse gains nothing from the illumination, if it is being punished it is in darkness and outside illumination will not help it. If it is in a blessing, it already enjoys light and needs nothing of the outside illumination. In fact the Prophet ﷺ had disallowed these things for some reasons and those are not found to be true. In spite of the clear ban in books of *Hadith* of *Bukhari* and *Muslim* and other books, people now regard it virtuous to prostrate at the graves and illuminate them. If anyone points out their mistake, they call him irreligious. There is a *Hadith* in *Mu'atta Imam Malik*, saying the Prophet ﷺ supplicated.

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِيْ وَتَنَّا يُعْبَدُ اِشْتَدَّ غَضَبُ اللّٰهِ عَلٰى قَوْمٍ اِتَّخَذُوْا
قُبُورَ اَنْبِيَائِهِمْ مَسَاجِدَ -

O Allah! do not let my grave be an idol that is worshipped. Those people were punished severely who turned the graves of their Prophets into places of worship.

According to Hazrat Abu Hurayrah رضى الله عنه the Prophet ﷺ said,

لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا أَقْبَرِي عِيْدًا وَصَلُّوا عَلَيَّ فَإِنْ
صَلَّوْتُمْ تَبَلَّغْنِي حَيْثُ كُنْتُمْ (مشكوة)

Do not turn your houses into graves (that you do not remember Allah there and neglect voluntary *Salah* etc.). And do not make my grave into a festival (place). Invoke blessings on me because your invocation is brought to me wherever you be.

It is a grave sin to worship graves and to turn them into places of festival as we see from this *Hadith*. Calling it 'Urs, festivals are held at the graves. People circle round them (which is allowed only at the *Ka'bah*), they give it a bath. Prostitutes are brought there and they dance and sing there. Prescribed *Salah* are neglected altogether. Many other idolatrous things are done. May Allah cause us to understand! *Aameen!*

REWARD ON PATIENTLY ENDURING DEATH OF CHILDREN --- AND THE RECOMPENSE IN THE HEREAFTER

(١٩٣) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ جَاءَتْ امْرَأَةٌ إِلَى
رَسُولِ اللَّهِ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرَّجَالُ بِحَدِيثِكَ فَاجْعَلْ
لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تَعْلَمُنَا مِمَّا عَلَّمَكَ اللَّهُ قَالَ اجْتَمِعْنَ فِي
يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا فَاجْتَمِعْنَ فَاتَا هُنَّ رَسُولُ اللَّهِ
ﷺ فَعَلِمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ مَا مِنْكُمْ امْرَأَةٌ تَقْدِمُ بَيْنَ يَدَيْهَا
مِنْ وَلَدِهَا ثَلَاثَةَ الْأَ كَانَتْ لَهَا حِجَابًا مِنَ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ
يَا رَسُولَ اللَّهِ أَوَاتْنِيْنَ فَأَعَادَتْهَا مَرَّتَيْنِ ثُمَّ قَالَ وَاتْنِيْنَ وَاتْنِيْنَ.
(رواه البخارى)

(193) According to Hazrat Abu Sa'id رضى الله عنه a woman (Companion) رضى الله عنها came to the Prophet ﷺ and submitted before him, "Messenger of Allah ﷺ, men have benefited much from what you say (and we are

deprived of it). Therefore, appoint us a day when we present ourselves before you and you tell us from what Allah has taught you." He ﷺ said, "Assemble at such-and-such place on such-and-such time." Therefore, the female Companions رضى الله تعالى عنهن assembled there on the appointed day. The Holy Prophet ﷺ went there and taught them much from the knowledge that Allah had bestowed on him. He also said, "The women among you whose three children die during her life will have them shield her from Hell." One of them asked, "Messenger of Allah ﷺ, what if only two of her children have died during her life?" (she shows patience on them and the third has not died, will she have the same reward?) Before he could enlighten her, she repeated her question. He ﷺ said, "If she is predeceased by two children. She will get the same rank. If she is predeceased by two she will get the same rank. If she is predeceased by two she will get the same rank." (Bukhari)

Explanation:

Women were much interested in acquiring religious knowledge in the times of the Holy Prophet ﷺ. We see also that the Prophet ﷺ went to the assembly after the women had gathered. This is the *Sunnah* that any sermoniser must follow so that he will not glance on women who come to the assembly.

While this *Hadith* speaks of the rank attained by a mother whose three or two children die in her lifetime, another *Hadith* says that when a mother loses one child, it will shield her from Hell in the Hereafter, if she bears the loss patiently.

We learn on the authority of Hazrat Abdullah bin Mas'ud رضى الله عنه that the Prophet ﷺ said, "If anyone loses three of his children who had not attained puberty, they will be like a strong fortress for him against Hell. Hazrat Abu Zarr رضى الله عنه who was present there, said that he had been predeceased by two, he said the same rank awaited him. Hazrat Ubayy bin Ka'b رضى الله عنه, the sayyidul-Qurra (the chief of the Qur'an reciters), said that he had lost one child in his life. The Prophet ﷺ told him that he would receive the same rank. (Mishka)

The Holy Prophet ﷺ has also said, "By Him Who holds my soul, when a woman has a miscarriage, the aborted child draws its mother to Paradise provided she

seeks her reward from Allah. (Mishka)

Love of children is innate to parents. Mother's love for her child is proverbial. She cannot bear to see her child suffer even slightly. Thus when the child dies she is very much upset and is very much sorrowful; parents are therefore, granted heavy reward against their patience.

Hazrat Abu Hurayrah رضى الله عنه said that the Prophet ﷺ communicated to us the saying of Allah "When I call back to Me the darling of My slave and he shows patience on that, then his reward is nothing short of Paradise. (Bukhari)

According to Hazrat Abu Musa Ashari رضى الله عنه the Prophet ﷺ said, "When anyone's child dies, Allah asks the angels if they had seized the life of his slave's child and they confirm that they had done that. He then asks them whether they had seized the fruit of his heart and they answer in the affirmative. Then He asks them what his slave had said and they report that he had praised Him, saying *al-Hamdu Lillah* and recited, 'To Allah we belong and to Him is our return.' Allah will then command them to build for His slave a house in Paradise and call it *Bayt ul-Hamd* (The House of Praise).'

Hazrat Qurrah al Mizni رضى الله عنه narrated that a man used to bring his son to the Prophet ﷺ who asked him, "Do you love this child!" He answered, "Messenger of Allah ﷺ, may Allah love you as I love him!" Then it happened that he did not see his son with him once, so he enquired what had happened to him and was told that he had died. Thereupon, the Prophet ﷺ said to the man, "Would you not like to see him waiting for you at whichever gate of Paradise you choose (to enter)?" (this will be in reward for the patience shown by him.) Someone asked, "Messenger of Allah ﷺ, is this for him alone or for all of us?" The Prophet ﷺ said that it applied to all of them. (Mishka)

THE ABORTED CHILD WILL ARGUE ON BEHALF OF HIS PARENTS

Hazrat Ali رضى الله عنه has quoted the Holy Prophet ﷺ as saying, "The aborted child will argue with his Lord when He will send them to Hell. He will then be told, 'O

aborted child who are disputing with your Lord, bring your parents to Paradise.' He will then draw them with his umbilical cord till he brings them to Paradise." (*Ibn Majah*)

As it is, to patiently endure the death of a close and dear one seeking reward from Allah, is a great deed. To console someone afflicted is also a deed that brings one to a high station. The Prophet ﷺ said,

مَنْ عَزَى تَكَلَّى كُسِي بُرْدًا فِي الْجَنَّةِ

"As for him who consoles a woman whose child is lost or dead he will be given the dress of Paradise to wear (after he is sent there)

جَعَلَنَا اللَّهُ مِنْهُمْ

May Allah cause us to be of them!

The *Ahadith* that we have translated in this chapter so far reflect on the rewards awaiting a Muslim who endures suffering, illness and difficulties. These get him forgiveness and higher ranks, and they atone for his sins. He is thus safe from torment in the grave and on the Day of Resurrection. Believers must go through their affairs with patience and thankfulness and be confident of reward from Allah. They must regard health as a blessing and suffering too a blessing. It is the disbeliever who faces true suffering because he will not get a reward for it. It does not mean, however, that a Believer must look for suffering and pain, or not pray for recovery from illness. There is a reward on being patient and a reward on being thankful. Make supplications for the good things but if difficulty comes, you bear it patiently.

Those people who do not realise the wisdom in ease and comfort, and in pain and suffering and who do not understand the practice of Allah in this regard, put forward nonsensical philosophies. They cannot understand why non-Muslims are better off in worldly matters than Muslims. They do not see that their sins are forgiven, ranks are elevated and there will be no punishment in the next world. In fact, it is a great favour that a little suffering in this life replaces a terrible torment in the next. The unbelievers will have no recompense in the next life and they get a greater share

of the world's benefits and face fewer sufferings. If an unbeliever has done something praiseworthy in this life, like some social work, he will get the recompense in this very life. He will get no comfort in the Hereafter but will remain in Hell for ever.

اولئك قوم عجلت لهم طيباتهم في الحياة الدنيا ، وفي رواية اما

ترضى ان تكون لهم الدنيا ولنا الآخرة قال له النبي ﷺ لعمر بن

الخطاب كما عند البخارى ومسلم

TO BE PATIENT DOES NOT MEAN THAT
THE PARENTS ARE NOT SAD AND MAY
NOT WEEP ON THEIR CHILD'S DEATH

(١٩٤) وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ أَرْسَلَتْ ابْنَةُ

النَّبِيِّ ﷺ إِلَيْهِ إِنَّ ابْنًا لِي قَبِضَ فَاتَيْنَا فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ إِنَّ

لِلَّهِ مَا أَخَذَ لَهُ مَا أَعْطَى وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ

فَارْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَهَا فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ

جَبَلٍ وَأَبَى بِنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجَالٌ فَرَفَعَ إِلَى رَسُولِ اللَّهِ ﷺ

الصَّبْرُ وَنَفْسُهُ تَتَقَعَّقُ فَقَاضَتْ عَيْنَاهُ فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ مَا هَذَا

فَقَالَ هَذَا رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ فَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ

الرُّحَمَاءُ (رواه البخارى ومسلم)

(194) Hazrat Usamah bin Zayd رضى الله عنه said that the daughter of the Prophet ﷺ Hazrat Zaynab رضى الله عنها sent him a message that her son was on the verge of death and that he must come to them. He sent her the salutations and the message "Whatever Allah takes belongs to Him, and whatever He gives also belongs to Him, and He has an appointed time for all. So, be patient and seek reward from Allah." She then sent another message adjuring him to come to her, so He decided to go to her accompanied by S'ad bin Ubadah, Mu'az bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other Companions رضى الله عنهم. The

child who was in a dying condition, was placed in the hands of the Messenger of Allah ﷺ whose eyes moistened with tears. Hazrat S'ad bin Ubadah رضى الله عنه said, "Messenger of Allah ﷺ, what is this?" He said, "This is compassion that Allah has placed in the hearts of His servants. Allah is merciful only to those of His servants who are merciful."

As, the Prophet ﷺ conveyed to his daughter the message that she should exercise patience and have firm faith in the reward that Allah will grant her. He also advised that a servant of Allah has no choice in the matter what Allah had given was His and what He takes back is also His. When He takes back what belongs to Him, no one can have any objection. Besides, He also promises a substantial reward. It is foolish for anyone to be impatient and restless under the circumstances and thus to forgo the reward and displease Him. However, when his daughter insisted a second time that he should come, he went there, took the child in his hands and shed tears. Hazrat s'ad bin Ubadah رضى الله عنه felt surprised that tears could flow from the Prophet's eyes at such a time and impulsively asked him why it was so. The Prophet ﷺ said that, it was a natural thing not within anyone's power and that it pointed out towards the person's being merciful. There was no harm in this behaviour.

ONE IS QUESTIONED ON WHAT IS IN ONE'S POWER:

The *Shari'ah* of Islam has laid down that a man will be questioned on matters over which he has a control. He will not be questioned about things that are not within his control. Thus, it is not in anyone's power to stop tears flowing down. Of course, the tongue is in his control and he will be questioned if he uses it to express displeasure and objection to Allah's decrees.

THE IGNORANT ARE IMPATIENT:

Some people express grief complaining that Allah has done them wrong and that He chose them of all people for the misfortune. The obituaries that are written in newspapers also contain ungrateful words. We must realize that these are ignorant expressions and do not behove a Believing person. By persisting in such

expressions one tends to lose faith and goes towards disbelief.

SLAPPING THE FACE AND TEARING THE GARMENTS:

It is disallowed to react at someone's death by beating oneself, tearing one's garments, wailing and shouting. The Holy Prophet ﷺ said,

(١٩٥) إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ

يُعَذِّبُ بِهَذَا أَوْ يَرْحَمُ (بخارى ومسلم)

(195) "Allah will not punish for the tears that the eyes shed or the grief one feels in the heart but He will punish or show compassion for what the tongue does." (*Bukhari and Muslim*)

"He does not belong to us who slaps his cheeks, tears the root of his garments and cries out in the manner of pre-Islamic times." (*Bukhari and Muslim*).

This means to say something that Islam has disallowed.

This means that if the tongue utters complaining words, the man will be punished but if words of patience are spoken, he will be shown mercy. Examples of the second kind are to say "

انا لله وانا اليه راجعون

We belong to Allah and to Him is our return.

DEATH OF THE PROPHET'S SON:

When the Prophet ﷺ observed the last moments of his son, Ibrahim رضى الله عنه, tears began to flow from his eyes. Hazrat Abdur Rahman bin Auf said, "People do weep on such occasions, you too, Messenger of Allah ﷺ?" He said, " This is a call of mercy. The eye weeps and the heart grieves, yet with the tongue we say only what our Lord is pleased with." He then said, " We are grieved at being separated from you, O Ibrahim!" (*Bukhari and Muslim*)

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TO WAIL AT ANYONE'S DEATH INVITES CURSE UPON ONESELF

(١٩٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ النَّائِحَةَ وَالْمُسْتَمِيعَةَ (رواه ابو داود)

(196) Hazrat Abu Sa'id al Khudri رضى الله عنه said that the Messenger of Allah ﷺ cursed the woman who wails and one who listens to her. (Abu Dawood)

We have seen in the Hadith before the one above that the instinctive flowing of tears from the eyes and the grieving of heart is not questioned because these things are involuntary acts. However, to utter improper expressions by the tongue, to wail and shout and to tear clothes are acts that are within one's power and are questionable.

In the *Hadith* quoted above we learn that the Prophet ﷺ has cursed the wailing woman and the woman who hopes and loves to listen to her.

The wailing woman mourns the dead by weeping loudly and describing the good qualities of the dead person. Some Ulama describe it as crying in a loud voice.

It is the habit of women to weep aloud when someone dies and to shout out the qualities of the dead lament the separation. This goes on for days together and in some cases for months and years on. These things are disallowed. The Prophet ﷺ has cursed the listening women because they are the ones who prompt the wailing woman to carry on the wailing. Normally, when she is alone she will not wail.

ISLAM DISLLOWS CUSTOMS OF PRE-ISLAMIC DAYS:

In pre-Islamic days women indulged in wailing on a reciprocal basis. When someone died, women from other homes would visit the dead man's family and wail for him. Later on when someone from the family of these women died, the woman whom they had visited would repay the visit and take her turn as the wailing woman.

The women of the house would join the wailing woman whose behaviour would be one of an associate. This was known as *as'aad*.

When the Prophet ﷺ took allegiance from the women he had asked them to pledge that they will not wail too. Once when some women were pledging allegiance to him, they asked him if they could wail for the women who had done this service for them in pre-Islamic days. The Prophet ﷺ said, "There is no wailing in Islam." (*Nisai*)

THE PUNISHMENT FOR CRYING AFTER DESCRIBING THE DEAD:

According to some *Ahadith*, the dead person is punished when his family members cry over him. (*Bukhari, Muslim*) The ulama have said that this punishment is given to those who leave behind instructions telling their family to wail for them. Some other ulama opine that when the dead person's family members describe him, the angels ask him to confirm if that was true.

It is therefore, important for his family members not to make a show of their love for the dead by wailing and narrating his good qualities thereby putting him in a difficult situation. It was also a custom among the Arabs for women to accompany the funeral and wail. The Prophet ﷺ disallowed this thing too. (Ibn Majah)

MEN ARE ALSO DISALLOWED TO WAIL:

Both men and women are disallowed to wail. Women are particularly mentioned in the *Hadith* because they are prominent in this field. It is very sad that in spite of knowing about the prohibition to wail and the curse attached to it, every year people wail for Hazrat Husayn رضى الله عنه fourteen hundred years after his martyrdom. They sing while they wail. Some poets have composed verses that bring tears and induce the listeners to wail. These people think that they are being virtuous but what they do is sinful.

IT IS UN-ISLAMIC TO GATHER TOGETHER TO CRY:

When faced with a suffering, a person might weep involuntarily. This action is forgiven. However, when

people assemble together for the purpose of weeping and reading poetry that reminds of previous sorrow and induces weeping, they are doing an un-Islamic thing. As for the *Rāwafid*, (the Shias) their religion is to cry and beat oneself in the month of Muhurrum, but many Sunnis also join them at such times. This is very sad. Some of them go to their assemblies out of a wrong conception of virtue and some go because they are paid to attend the meetings. It is sinful either way. We seek the protection of Allah from that. How can we reconcile their claim to love Hazrat Husayn رضى الله عنه against their disobedience to his grand father?

THE WAILING WOMAN WILL BE PUNISHED IN THE HEREAFTER.

(١٩٧) وَعَنْ أَبِي مَالِكٍ ۖ الْأَشْعَرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ

ﷺ قَالَ النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا

سِرْبَالٌ مِّنْ قَطِرَانَ وَدِرْعٌ مِّنْ جَرَبٍ (رواه مسلم)

(197) Hazrat Abu Malik al-Ash'ari رضى الله عنه said that the Prophet ﷺ said, "If the wailing woman does not repent before she dies, then on the Day of Resurrection she will be made to stand wearing a garment of tar and an undercoat of rash (or eczema)." (*Muslim*)

On the Day of Resurrection the wailing woman will be punished by having to wear a garment that will cause itching. It will be like she has worn this garment because of the itching she gets from head to toe. The other garment of tar is what the Arabs used to apply to anyone who had rashes or itching. It burned out the itching because of its acid content and gave comfort to the patient. On the Day of Resurrection, the two things together will cause grievous pain to the woman that is beyond description. May Allah protect us! The acid or tar brings relief in this world but in the Hereafter, it will cause more pain and aggravate the trouble because the aim is to punish. Let my sisters stop wailing and fear the torment of the Hereafter. *Aameen*

